



Catholic Review

IN THIS ISSUE

TECHNOLOGY AND HUMANISM

SOCIAL AND MORAL SCIENCES

CATHOLIC SCHOOL PUBLICITY

News and Comments

Book Reviews

Index

The CATHOLIC
UNIVERSITY
of AMERICA

UNIVERSITY MICROFILMS
313 N 1ST STREET
ANN ARBOR, MICHIGAN

THE IDEAL GIFT . . .

FOR EVERY PRIEST AND SEMINARIAN

The Catholic Priest In The Modern World

**by Rt. Rev. Msgr. James A. Magner
with a foreword by Cardinal Stritch**

Unanimously commended, for clergy and laity . . .

"Every phase of parish work, social action and education is examined . . . an ideal source of meditation, reflection, and serious mental prayer."—*American Ecclesiastical Review*

"Apostolic power for the modern age."—*The Shield*

"A clear view of the priest's vocation, personality, and life."—*The Grail*

\$4.75 at your Bookstore or directly from the publisher.

THE BRUCE PUBLISHING COMPANY

2312 BRUCE BUILDING

MILWAUKEE 1, WISCONSIN

Now available by popular demand . . .

CO-OPERATION OF CATHOLICS IN NON-CATHOLIC RELIGIOUS ACTIVITIES

by

V. REV. FRANCIS J. CONNELL, C.S.S.R.

*The School of Sacred Theology
The Catholic University of America*

This article originally appeared in 3 installments, in the February, March and April, 1956 issues of *The American Ecclesiastical Review*

32 PAGES AND COVER

Single copy	75¢
In lots of 5	70¢ ea.
In lots of 10	65¢ ea.

(prices postpaid)

Address:

The AMERICAN ECCLESIASTICAL REVIEW

The Catholic University of America
Washington 17, D. C.

The CATHOLIC EDUCATIONAL Review

RT. REV. J. A. GORHAM, S.T.L., M.A., Editor in Chief

RT. REV. F. HOULAHAN, S.T.D., Ph.D.,
Associate Editor

SR. MARY VERNICE, S.N.D., M.A.,
Associate Editor



SR. MARY BRIDEEN, O.S.F., Ph.D.,
Associate Editor

RT. REV. J. A. MAGNER, Ph.D.,
Managing Editor

Vol. LV

December, 1957

No. 9

CONTENTS

TECHNOLOGY AND CHRISTIAN HUMANISM IN MODERN EDUCATION	577
Brother Patrick S. Collins, F.S.C.H.	
THE SOCIAL AND THE MORAL SCIENCES — III	589
Herbert Johnston	
WHAT DO THEY KNOW ABOUT YOUR SCHOOL?	601
Rev. John F. Nevins	
THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS	611
HIGHER EDUCATION NOTES	615
SECONDARY EDUCATION NOTES	618
ELEMENTARY EDUCATION NOTES	620
NEWS FROM THE FIELD	624
BOOK REVIEWS	627
BOOKS RECEIVED	636
NEWS OF PRODUCTS AND SERVICES	638
INDEX OF VOLUME LV	639

Published monthly September through May by The Catholic Education Press, The Catholic University of America, Washington 17, D. C. Subscription price: yearly, \$5.00; single number, 60 cents. Indexed in The Catholic Periodical Index, The Education Index and The Guide to Catholic Literature. Entered as second class matter at the Post Office, Washington, D. C.

Business communications, including subscriptions and changes of address, should be addressed to The Catholic Educational Review, The Catholic University of America, Washington 17, D.C. Please address all manuscripts and editorial correspondence to the Editor in Chief, 302 Administration Building, The Catholic University of America, Washington 17, D.C.

Trade-mark registered in U. S. Patent Office
Copyright, 1957, by The Catholic Education Press

New Editions of the Justine Ward Music Series

The following **new editions** of the Justine Ward music series have been published to date:

FIRST YEAR

- ____ Music Chart, First Year (new) @ \$16.00 net
- ____ Tripod stand for chart @ \$7.25 net
- ____ Music 1 — Teacher's Guide @ \$2.90
- ____ Music 1 — Lesson Plans @ \$2.30

SECOND YEAR

- ____ Music 2 — Look & Listen (for children) @ \$1.25
- ____ Music 2 — Teacher's Guide & Lesson Plans @ \$3.60

THIRD YEAR

- ____ Music 3 — Think & Sing (for children) @ \$1.25

FOURTH YEAR

- ____ Music 4 — Sing & Pray (for children) @ \$1.50
- ____ Music 4 — chart @ \$2.25 net

FIFTH YEAR

- ____ Music 5 — Music's Golden Tongue @ \$1.55
- ____ Music 5 & 6 — chart @ \$2.25 net

Order from:

THE CATHOLIC EDUCATION PRESS

620 Michigan Avenue, N.E.

Washington 17, D. C.

ENDOLANE READING EASEL for Reading in Solid Comfort



Handy for DESK or LAP use. Adjusts to 3 READING ANGLES. Movable transparent pageholders FREE HANDS for writing, typing, etc. Made of tempered masonite. FOLDS FLAT. Piano type metal hinges. Felts protect desk and table surfaces.

MODEL	SIZE	POSTPAID
S	8x10½"	1½" hinged ledge \$4.00
L	8x12"	2½" " " 4.50
O	10½x10½"	1½" " " 4.50
J	10x15"	2½" " " 5.50
A	10x20"	2½" " " 7.00
M	14x20"	2½" " " 8.00
*SS	8x10½"	1½" " " 3.50

**This model for limited desk space. Has two reading angles.*

Satisfaction or your money back.
Send order with remittance to

ENDOLANE ENTERPRISES,
Dept. C, Antioch, Illinois

DO YOU DREAD BLACKBOARD *New* WORK ?



TRY THE EASY,
DUSTLESS WAY
OF BLACKBOARD WRITING

NEW HAND-GIENIC, the automatic pencil that user any standard chalk, ends forever messy chalk dust on your hands and clothes. No more recoiling from fingers that scratch on board, screeching or crumbling chalk. Scientifically balanced, fits hand like a fountain pen — chalk writing or drawing becomes a smooth pleasure. At a push of a button chalk ejects . . . or retracts. Hand never touches chalk during use, never gets dried up or affixed by allergy to chalk. It's the most welcome gift you could give a fellow-teacher!

STOP CHALK WASTE — Because **HAND-GIENIC** holds firmly chalk as short as $\frac{1}{4}$ " and prevents breakage, it allows the comfortable use of 95% of the chalk length. Compare with only 45% actually used without it!

STURDY METAL CONSTRUCTION for long, reliable service. **1 YR. WRITTEN GUARANTEE**. Jewel-like 22K gold plated cap contrasts beautifully with onyx-black barrel. Distinctive to use, thoughtful to give! **FREE TRIAL OFFER**. Send \$2 for one (only) \$5 for set of three. Postage free. No C.O.D. Please enjoy **HAND-GIENIC** — 10 days after it is in other teachers. If not delighted, return for full refund. Same-day shipment. Ask for quantity discount and **TEACHER-REPRESENTATIVE** Plan. It's not sold in stores. **ORDER TODAY**.

HAND-GIENIC

Dept. 58 • 161 West 23rd St. • New York 11, N.Y.

In answering advertisements please mention THE REVIEW

SAVE TIME...SAVE MONEY!

COPY LETTERS, INVOICES
STATEMENTS, DOCUMENTS, ETC.
WITH
THE NEW 1958



FOTOMATE

THE PHOTO COPIER THAT
COPIES ANYTHING . . .

BETTER!



PERMANENT . . .
LEGALLY
ACCEPTED COPIES

Fully automatic . . . copies anything typed, written, drawn, printed or photographed. Copies any ink, crayon or non-carbon based material in any color, from any paper in any color. Reproduces one or two-sided originals, either opaque or transparent. Clear, sharp photo copies in seconds from the deepest black to the lightest halftones. Precision built, stainless steel construction. Lifetime guarantee. Three sizes: 10", 15½" and 19½" width capacity. In Executive Grey, Imperial Green and Regal Blue.

Don't just ask for a "COPY" . . .
ask for a "FOTOMATE"

Write for FREE illustrated brochure

Rovico Incorporated

318 Market Street, Newark, N.J.

Now available in reprint form—

Catholics in Colonial America

by

JOHN TRACY ELLIS

Professor of Church History
The Catholic University of America

This article originally appeared in 5
installments, in the January through
May 1957 issues of **The American
Ecclesiastical Review**.

80 Pages and Cover Price: \$1.00 Postpaid
(discount on 10 or more copies)

Address:

THE AMERICAN ECCLESIASTICAL REVIEW
The Catholic University of America
WASHINGTON 17, D. C.

Now Available . . .

(BY POPULAR REQUEST)

HOW SHOULD PRIESTS DIRECT PEOPLE REGARDING THE MOVIES?

with APPENDIX—1957

by

THE VERY REVEREND FRANCIS J. CONNELL, C.S.S.R.
Dean, School of Sacred Theology, The Catholic University of America

This article originally appeared in the April 1946 edition of "The American Ecclesiastical Review." An Appendix has been added, and the 16-page reprint is now available in an attractively bound, paper cover.

Single copy	30¢
In lots of 10	25¢ ea.
In lots of 25	22¢ ea.
In lots of 50	20¢ ea.

Prices Postpaid

THE AMERICAN ECCLESIASTICAL REVIEW

The Catholic University of America

Washington 17, D. C.



HAND EMBROIDERED
ALTAR LINENS
*Our Exquisite
Imported Linens*

appeal to the most discriminating taste. They are all HAND Embroidered and made to your specifications.

Altar Cloths Amices
Albs Purificators
Surplices Lavabo Towels
Palls Mass Sets

Write for Illustrated Brochures

Linens by the yard
Crease-resisting Alb Linen
Plexiglas Pall Foundations
@ \$1 each. Sizes 5½" to 7"
Ecclesiastical Transfer Patterns
Free samples on request

MARY MOORE

Box 394 R Davenport, Iowa
Importer of Ecclesiastical Linens

TAPE RECORDERS

Tapes — Accessories
Nationally Advertised Brands
UNUSUAL VALUES

Send for Free Catalog
DRESSNER
69-02 J-174 St.
Flushing 65, N. Y.

MERITAPE

Low Cost,
High Quality
Recording
Tape—in
boxes or
cans.

**"PYGMIES AND PYGMOIDS:
TWIDES OF TROPICAL
AFRICA"**

January 1955 Issue of
ANTHROPOLOGICAL QUARTERLY

Price: \$1.00 Postpaid

ANTHROPOLOGICAL QUARTERLY
620 Michigan Ave., N. E.
Washington 17, D. C.

CATHOLIC BOOK LISTS showing

- NEWLY PUBLISHED Catholic Books
- CATHOLIC BOOKS IN PRINT
(a cumulative bibliography)
- USED and OUT-OF-PRINT Books

Frequently issued and free Write today
C. F. PETELLE, Box 289, Maywood, Illinois



"Didn't know I could cut my overhead so much 'til I got my copy of the new A.S.H. catalog!"

FIND OUT FOR YOURSELF!

OUR NEW, ILLUSTRATED, 100-PAGE 1958 CATALOG FEATURING THOUSANDS OF MONEY-SAVING STATIONERY AND OFFICE SUPPLY ITEMS IS YOURS FREE FOR THE ASKING.

No Salesman Will Call!

Accountants' Supply House

305 Canal St., New York 13, N. Y. CE12

Name _____

School _____

Address _____

City _____

Zone or Box _____ State _____

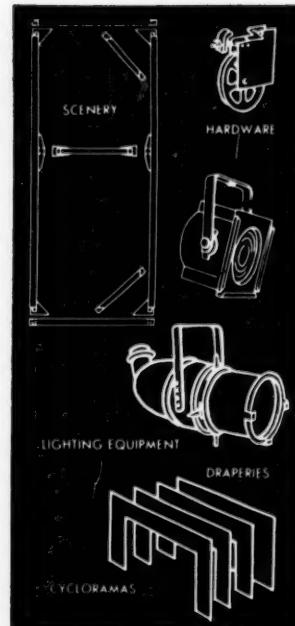


WORKING MODELS
SPECIFICATIONS

CONSULTATION
PLANS

Everything for the Theatre

- Lamps
- Rigging
- Tracks
- Lighting Equipment
- Lighting Accessories
- Special Effects
- Dimmers
- Switchboards
- Draperies
- Cycloramas
- Knockdown Scenery
- Hardware
- Paints
- Make-up
- Costume Accessories
- Sound Effects



THEATRE PRODUCTION SERVICE

Circle 5-5870

45 West 46th Street

New York 36, N. Y.

PLEASE WRITE FOR CATALOGUE

Order today - FOR CLASSROOM USE

JUVENILE COURTSHIPS

by V. Rev. Francis J. Connell, C.S.S.R.

(A reprint from the March 1955 issue of
The American Ecclesiastical Review)

Single copy	25¢
In lots of 25	20¢ ea.
In lots of 100	16¢ ea.

Prices Postpaid

Address:

THE AMERICAN ECCLESIASTICAL REVIEW

The Catholic University of America

Washington 17, D. C.



Robes for Confirmation

MOORE Confirmation Robes save money for each family by removing need for new clothing. Since all appear appropriately alike, no youngster "out-fashions" another. No family feels embarrassed.

White, flowing Robes with Scarlet collars and beanies for girls. Scarlet Robes and ties for boys.

MOORE Rental Service is quick, efficient and available on short notice. Write for all details and Catalog CC17.

E. R. MOORE CO.

268 Norman Ave., Brooklyn 22, N. Y.
932 Dakin St. Chicago 13, Ill.
1641 N. Allesandro St.
Los Angeles 26, Calif.

Also makers of Choral Robes, Gym Suits for Girls and Graduation Caps & Gowns

Literature

on

FOLKWAYS RECORDS

by MOSES HADAS

- FP97/2 The Latin Language
- FP97/3 The Story of Virgil's "The Aeneid"
- FP97/5 Cicero
- FP97/6 Caesar
- FP97/9 Plato: On the Death of Socrates

All 12" 33½ rpm Longplay records
each list \$5.95

For complete free catalog of over 400 albums, write to:

FOLKWAYS
RECORDS & SERVICE CORP.

117 W. 46th Street • New York 36, N. Y.

LET A. S. H. Show You How to Save Precious \$ on Supplies, Equipment & Thousands of Office and Stationery Items!

It's as easy as sending for our new, illustrated 100-page 1958 Catalog!

Your Free Copy Is Ready Now!

No Salesman Will Call!

ACCOUNTANTS' SUPPLY HOUSE

305 Canal St., New York 13, N. Y. CR12

NAME _____

SCHOOL _____

ADDRESS _____

CITY _____ STATE _____

"FROM BOOKS . . . *the greatest meanings in life . . .*"

A DIARY OF MEDITATIONS

St. Francis de Sales

Edited by Dom Cuthbert Smith, O.S.B.

This handsome gift book, with bound-in ribbon marker, offers short but abundantly fruitful daily meditations based on the spiritual writings of this great Doctor of the Church. It is a marvelous book to give or to receive, whatever the occasion.

Imprimatur

\$4.75

THIS PLACE CALLED LOURDES

By Sister Maureen Flynn, O.P.



~ This is the story of Lourdes. Guided by Sister Maureen, you will come to know the wonders of this "homeland of Our Lady." Through their letters you will meet the cured themselves and above all you will find in this book the real meaning of Lourdes—"the capital of prayer."

Imprimatur

\$3.75

THE GREAT CRISIS IN AMERICAN CATHOLIC HISTORY

By Thomas T. McAvoy, C.S.C.

This is the first full account of a dispute which shocked American Catholics at the close of the nineteenth century. It was waged over the so-called heresy of "Americanism" and involved bishops, clergy and laymen in a bitter quarrel. The intervention of the Vatican ended a crisis that threatened the very Church in America.

Imprimatur

\$6.00

WHERE THE SOIL WAS SHALLOW

By José María Gironella

This is a book which will be read by many. Some will find it disturbing because it's that kind of book, but no one will put it down without having been deeply moved. The author of *The Cypresses Believe in God*, has, in this prize-winning novel, sketched the portrait of someone we all know—the man who flees God while unconsciously seeking him.



\$4.95

ST. BERNADETTE

A Pictorial Biography

By Leonard von Natt and Francis Trochu

Like its companion volumes *St. Pius X*, *St. Francis of Assisi*, etc., this new book is a profusion of magnificent photographs and inspiring text. ". . . a volume to be owned and treasured."—*Catholic Standard*. ". . . a handsome book . . . a fascinating new book."—*Jubilee*.

Imprimatur

\$7.00

CHARLES V

By Gertrude von Schwarzenfeld

Charles V, the last great European Emperor, fought to reconcile all the elements that were pulling Europe apart in his lifetime. Today, the story of his failure assumes new pertinence, as the Western world seeks to recover its destiny as the embodiment of Western Christianity.

Coming November 11th \$6.50



At all bookstores

HENRY REGNERY COMPANY
Chicago 4, Ill.

TECHNOLOGY AND CHRISTIAN HUMANISM IN MODERN EDUCATION

By Brother Patrick S. Collins, F.S.C.H.*

THE TROUBLED SITUATION that exists in the world today is in large measure traceable to man's rejection of faith as a stabilizing influence on his civilization during the late Renaissance, for, as history tells us, when man recoiled from further acceptance of the imponderables proposed by faith, he thereupon espoused a rationalism which has since directed the course of human affairs. History, furthermore, informs us that this rationalism underlay those eras of aesthetic exertion and terrestrial exploration which eventually gave way to that industrial revolution begetting technology, and which today confirms man in his belief in the autonomy of human reason. Each such obsession was thought capable of enabling reason attain what faith had formerly guaranteed, and all are manifestations of that rationalism which today dominates human institutions.

Consequent to this, man has become accustomed over the ages to reliance upon human reason alone for the solution of his problems, whether these be of the moral, social, or physical orders; likewise, he is prone to neglect the development of those other powers which must be employed, if man individually is to attain the end for which he was created, and society collectively to achieve the stability for which it searches. Has the "point-of-no-return" been reached in human affairs? Or, to put this question in another way: Can man, by a more judicious use of reason, discover that balance can be restored between those forces shaping his civilization only because co-ordinated development has first been maintained among those faculties resident in human nature? The answers to these questions have profound effects upon Christian society in general, and upon that society's most beneficent institution, Catholic education, in particular.

* Brother Patrick S. Collins, F.S.C.H., M.A., formerly instructor in ancient history at Iona College, New Rochelle, New York, is a candidate for the doctorate at Fordham University.

TECHNOLOGY, THE RATIONALISM OF OUR AGE

Dazzled by a cosmos revealing itself through both astronomer's eyepiece and laboratory microscope, man originally espoused technology because it afforded a challenge to reason, the challenge being whether or not man was capable of subjugating the forces of nature to his own service. Technology, the pursuit of those mechanical and technical arts which seek to give expression to the findings of the natural sciences, does in great measure effect this subjugation; hence, technology aids man. Not only this, but technology provides a discipline by which to train reason. The technological studies, therefore, have a significant place in the educative process. It must be noted, however, that such studies, even when limited, are capable of developing only one of man's faculties, his intellect. Pedagogically, therefore, such studies are inadequate by themselves for the production of the completely co-ordinated human personality.

Moreover, technology, especially when unlimited, presents two great disadvantages, the first of which is that it dehumanizes man by actualizing a person-to-matter relationship between man and his physical environment which roots him in the problems of the present and overwhelms him with the seeming dominance of matter. Furthermore, technology depersonalizes human action because it reduces man from his true position as *persona*, or protagonist, in the dramaturgical effort of mankind, to the level of the impersonal contributor to scientific exigency. It is here that we detect the first great evil latent in technology, namely, its divisiveness.

It is against man's individuality, however, that an unlimited technology would work its greatest harm, in that it would compartmentalize the human personality. Technology would achieve this, principally, by sundering all interaction between intellect and will in the performance of human acts. It would develop reason, but at the same time neglect man's will by advocating that reason alone is sufficient to man, and that volition's choice is not the concern of scientific inquiry. In short, technology would develop man into a reasonable being, yet disdain to transform him into the co-ordinated personality he must become, if he is to maintain the individuality his nature demands.

Technology would have us conclude, furthermore, that moral implication does not issue from scientific inquiry, for, even though it develops reason in its efforts to subject matter to man, technology,

nevertheless, fails to elicit from the human will those movements which can unite man to man and, more importantly, man to God. Inasmuch as the vagaries of the charged particle in a cloud-chamber may illustrate the operation of a complex physical law and, hence, engage human reason, such vagaries, however, fail to provide both precedent on which man can base his societal relationships and ethical norm on which to pattern moral behavior.

In all fairness it should be remarked that technologists do not deliberately eschew the training of the human will. Rather, they fail to realize that their discipline is incapable of such development. Likewise, too, they are guilty of ignoring the fact that man is a member first of the moral and social orders, where intellect and will must work together, and then a member of the physical universe where reason alone is sufficient. Such splintering of the human personality is possible because technology has somehow convinced man that his chief purpose in life is that of conquest over nature through reason alone, instead of co-existence and co-operation with God and neighbor through intellect and will together.

The same force that compartmentalizes the human personality also cleaves human society. Originally embraced because it challenged reason, today technology is idolized because man thinks it to provide the means whereby he can most effectually elicit respect from his neighbor. Hence, what was once a family of nations, sheltered by the seamless robe of religious unity, has since become an assemblage of highly technologized ethnic groups, each one vying with the other for world domination through a display of technological proficiency. That sharp upsurge of petty parochialism that we observe taking place throughout the world today illustrates the divisiveness inherent in technology, and inclines us to believe that technology, the rationalism of our age, serves but to perpetuate a pluralism it was meant to eliminate.

DANGER OF TECHNOLOGICAL MENTALITY

Not the least of the many dangers which an unlimited technology presents is that of technological mentality, the attitude of mind which causes nations today to withdraw behind the barrier of scientific excellence, the technological curtain, and to refuse to accept the probability that knowing man and learning to live with one's fellows is the best way to penetrate an iron or bamboo curtain, and

thus promote lasting eirenicism. Put in other words, such an attitude states: "The development of reason through technological engrossment is a better way to establish universal brotherhood on earth than any exercise of the will based on theological dictate." It is this mental state which overloads school and college curricula with the scientific studies, to the detriment of the humanities, thus creating imbalance in the educative structure and begetting a dichotomy which imperils curricular integrity.

Without doubt, it is technological mentality which predisposes man to the acceptance of technocracy as the governmental form best qualified to further the common weal. Technocracy, to be sure, would further this, but only after imposing on man a creed which affirms the power of reason alone to better human society, a cult which bids him sacrifice before the altar of matter, a code which preaches the primacy of scientific need in the hierarchy of human wants. Not to be overlooked is the fact that technocracy, also, leads to the evolution of the technocrat, that depersonalized and dehumanized entity unaware of the fact that technology's true purpose is that of aiding man's present life, not dominating it.

Furthermore, it is technological mentality which begets that arrogance so characteristic of modern man, whereby he mistakenly presumes that technological proficiency presupposes a general ability to realign even moral and social institutions. Consequently, it is not to be wondered at that modern man, in approaching social life and human institutions, does so with the gesture of the technician who, after he has dismantled a machine into its constituent parts, sets himself to reconstruct it according to a blueprint of his own design and with the same inerrancy as prevails in the world of technology. This happens because technological mentality beguiles man into assuming that proficiency in the science of subjugating matter to man guarantees a concomitant effectiveness in practicing the art of coexistence with one's fellows.

It is the prerogative of modern man, continues technological mentality, to fashion society without the help of the past. The technologist assents to this because he does not see society itself in its inviolably historical patterns, and because he regards contemporary man as a creator in the *ex nihilo* sense, rather than as builder using the raw materials supplied by the efforts of his predecessors, and profiting by the mental strength of his forebears. Man entertains

such a false notion because he has made of technology a golden calf, that graven image bidding for the homage of reason, yet rooting the human personality in the wasteland of sterile contemporaneity.

Social life, to be sure, is something that has come into being slowly and with much labor, and, as it were, through the successive strata of the positive contributions furnished by preceding generations. Only by supporting the new foundations on those established strata is it possible to construct something still new. Consequently, the rule of history, the constants in the great equation of human experience, is not to be denied. For this reason, educators should be ever alert to detect that curricular imbalance in the educative process which favors the scientific studies to the obvious neglect of those that vindicate the rule of history. Catholic educators, above all, must be courageous enough to restore that balance which reflects an educational philosophy empowering man to cope with an atheistic present because it respects a Christocentric past.

On the basis of the foregoing, it would appear that a limited technology provides a partial answer to present-day problems, for a technology at the service of the human person would make things material succursal to things supernatural. Furthermore, a technology controlled by a community bent on preserving the leaven of its religious and intellectual heritage would further the common weal, since a limited technology would be mixed with those venerable ways by which man has immemorially united person to person and person to nature to find peace and security. Such a technology would preclude any display of that ultrarationalism to which our age is heir and serve to restore balance to those forces helping to shape contemporary Christian civilization.

The technological studies, to be sure, have a significant place in the educative process, but they must not be allowed to dominate, nor should they be permitted to crowd out the humanistic studies. Because they are capable of developing only one of man's powers, and because they exert a divisive influence on human society, by themselves the scientific studies are inadequate for the development of all of man's natural capabilities, and productive only of that rationalism which disturbs both the moral and the social orders.

HUMANISM AND THE RULE OF HISTORY

Whereas technological endeavor, on the one hand, proposes matter-at-rest as the proper object of man's spiritual powers, the

rule of history, on the other hand, presents for man's close scrutiny and imitation the image of the man-in-motion, that is, the human being functioning as the completely co-ordinated personality, using intellect to discover the right, will to avoid the wrong. The rule of history acquaints man with other men and studies human nature. It can develop man more fully, because it can elicit from each of man's faculties the response proper to it. In short, it engages human reason and arouses the human will. For these reasons, the rule of history and whatever helps to assert the rule of history must not be overlooked by man, and especially by educators in their efforts to insure a salutary present.

Western civilization has accorded the task of perpetuating the rule of history to the humanities, that branch of human learning and discipline which proposes to impress a truly hominal character on the human personality. The development of the full man in all his natural perfection is the aim of the humanism which such learning strives after. It implies the full unfolding or actualization of all the natural powers and capacities of man, not just intellect alone, as technology would achieve, nor will alone, but both together. The soul of such development is self-orientation in a world where the barriers of time and space are removed, where man finds his proper place not merely amidst his physical environment, but, more especially, in the social and moral orders.

Upon what does humanism rely to achieve its aims? It relies upon the belles-lettres of the Judaeo-Christian and Graeco-Roman worlds, as well as those of Western civilization, for it considers these to contain the complete record of human endeavor, and to be the best means of affording that vicarious experience so necessary to man in his efforts to stabilize his society. Likewise, it considers such studies as imparting that special mark or character to the human personality which sets one apart as qualified to cope with contemporary problems only because he is attuned to the message of anteriority.

Why have the humanities been effective? Simply because they minister to the more basic needs of human nature. They regard man not as a physical entity alone, subject to the limitations imposed by an imperious physical environment, but rather as a morally liable being, bound by the dictates of a moral order, and a social being, constrained by the standards of human society. The humanities,

consequently, alert man to his role in society by inculcating that sense of personal participation in human affairs which establishes a person-to-person relationship between man and his fellows. It is this sense which demechanizes man and humanizes what would otherwise be an impersonal liaison.

Not to be overlooked is the fact that the humanities acknowledge man's need for the performance of the "complete" human act, that is, the act dependent upon intellect and will. Inasmuch as technology regards the disquisitions of reason as ends good in themselves, humanism, on the other hand, considers such disquisitions merely as means to an end, the end being the rousing of the human will to action. Humanism, for this reason, fosters that interplay between intellect and will which induces the will to emulation of all that reason perceives as imitable in human behavior. Because it rouses the will to action, humanism integrates the human personality. It is such integration which preserves hominal integrity and, hence, counteracts the compartmentalizing influence of technology.

As an integrating influence on human society, humanism inculcates participatory sense, that consciousness emanating from a realization that present-day man is not only a borrower, benefiting by the precedent afforded by his predecessors, but also a lender, proffering the example of his own deeds to his successors. It is this sense that constantly reminds man that he, mounted dwarf-like on the shoulders of a giant, is not free to divorce himself from the impact of the past, or qualified to reconstruct anew the moral or social orders of the future. Participatory sense, consequently, imparts unity and coherence to the human story, and provides a fitting counterbalance to the divisiveness achieved by technological mentality.

CHRISTIAN HUMANISM AND CHRISTOCENTRIC SOCIETY

Because the natural humanities shift the center of life from God to man, they foster the habit of mind where the need for God is not felt. Hence, such humanities aid man to practice natural virtue alone and presuppose that man is capable of controlling his passions through his own unaided efforts; consequently, the necessity for God's grace is not considered. They fail, likewise, to take into account that man has a supernatural destiny which must be attained, however, through the instrumentality of natural powers, after these have been elevated through grace to the performance of supernatural act.

It is to Christian humanism, therefore, that man must look in his efforts to achieve his supernatural end. What does the term "Christian" add to humanism? It adds a new dimension to man's life and points him toward a higher goal of perfection. It demands that the development of the natural powers of man must now be subordinated to and oriented toward a new level of supernatural perfection, by which man is elevated to the dignity of adopted son of God, and member of the Mystical Body of Christ. It provides the perfect model, the *God-Man*, Jesus Christ, and a divinely authorized guide, the Church, to show us how best to follow Him along the road to our lasting city.

To aid man in his efforts to attain this end, Christian humanism relies upon the support of many human agencies, and not the least of these is education. Catholic education must always champion those disciplines which guarantee to man the attainment of his supernatural destiny; it must, above all, be ever aware that the real need of our age is not so much the educational philosophy that humanizes, but, more importantly, the educational theology that supernaturalizes. Nor must it fail to acknowledge the primacy of man's supernatural needs over all his other wants.

In order that it might confirm man in the life of grace, Christian humanism presents for man's close study and imitation examples of Christian conduct, beginning with the life of Christ Himself, and continuing with all the salutary precedent provided by that Christocentric society which flourished during the ages of faith. The traditional thesaurus of humanistic learning, as well as the writings of the Evangelists, apologists, Fathers, Doctors, historians, exeges, philosophers, theologians, canonists, and educators of the Christian dispensation abound with such precedent. The Papal pronouncements of our own day guarantee continuity to the efforts of Christian humanism to vindicate the primacy of man's supernatural wants, as well as impart a fresh vitality to such learning.

It must not be construed from the foregoing, however, that Catholic education subscribes to a learning that is unrelated to the tempo of modern living. On the contrary, it advocates the use of the Christian humanities as such, the natural humanities after they have been shorn of all defiling influences, and the technological studies, when these latter are controlled. When it enlists the aid of this trinity of forces, Catholic education will then be in a position

to boast of that unity of purpose which should characterize all education.

Christian humanism, also, provides man with a remedy for the numbing effects of technological mentality, namely, that Christ-mindedness which empowers man to commingle with his fellows on the basis of a supernatural brotherhood, and to commune with them as integrated human personalities. It is Christ-mindedness which would elevate the activities of intellect and will through the influence of grace to the performance of supernatural acts. It is this attitude of mind which shows that the interests of our age are best served, not by reason alone, but by reason with faith, and that this combination actualizes the influence best calculated to sanctify man individually, and to stabilize society collectively.

Finally, Christian humanism aids man by projecting upon mankind the ideal of the *alter Christus*, whereby man is called upon to recognize Christ in every other man, and to base his societal relationships upon that recognition. The ideal of the *alter Christus* (first used by Tertullian) causes man to regard his brother not as the dehumanized and depersonalized technocrat, but as the harmoniously developed human personality "made to the image and likeness of God." It is this ideal which saves man from acting through motives of maudlin benevolence or shortsighted humanitarianism, and incites him to action based on supernatural motive. As a rationale for human behavior the *alter Christus* ideal supernaturalizes human action, and, hence, surpasses participatory sense. Moreover, this ideal outstrips the idol of the golden calf, or an unlimited technology, as a determinant of man's eternal salvation.

NEED FOR INCARNATIONAL HUMANISM

However, it would seem that the humanism needed by our age must not only be Christian in scope, but also incarnational in character. The end of man, incarnationalism asserts, is indeed transcendent and supernatural; but it is an end of man, and in its achievement man truly finds the perfection of his nature. Grace perfects nature, does not destroy it; this is the central point of emphasis. To be sure, there is a radical discontinuity between nature and grace, but nature does not, on that account, become irrelevant to grace. While the perfect man of St. Paul achieves the fullness of his age and stature only in heaven and not in history,

nevertheless, he grows in history. Similarly, the Body of Christ is really abuilding here in time, and its growth is that of a man, not simply a soul.

In the perspectives of an incarnational humanism there is a place for all that is natural, human, terrestrial. The heavens and the earth are not destined for an eternal dust heap, but for a transformation. The foundation of this attitude is the great Scriptural and dogmatic truth of man as the image of God and collaborator with Christ the Redeemer in "restoring all things in Christ," that is, in bringing not only himself but the whole universe with him to the feet of the new Adam and the Eternal High Priest, and then offering them through His hands in adoration to God, their Creator. This is precisely one of the great works which God wants humanity to do for Him on this earth, namely, to fulfill the meaning and purpose of the non-rational universe which it cannot achieve of itself.

Man pursues this work by getting to know his world in detail, by mastering it with his reason, so that it lives anew, consciously and spiritually, in his mind. However, he must actively subject it to himself according to spiritual plan and purpose. In a word he must humanize it, by putting his stamp upon it, giving it a human face and figure, and integrating it with his own life. Finally, he must enable it to fulfill its ultimate spiritual finality, which it can achieve only through him, by raising it in liturgical worship to its Maker.

Furthermore, incarnational humanism stresses the fact that He, Who entered the stream of history as its Redeemer, is the *Logos*, Eternal Reason. Through His spirit He is still immanent in history, there to do the work of reason, the work of reason which is justice. Hence, all efforts by whomsoever put forth, toward the rationalization of human society, its "justification" and its pacification, are put forth in the line of action of the *Logos* Himself, and He is in mysterious alliance with them..

CONCLUSION

St. Augustine, in the *City of God*, presaged the conflict that exists today between technology and Christian humanism, when he spoke of the two cities, the *civitas terrena*, the earthly city, and the *civitas caelstis*, or heavenly one. Both cities have counterparts in both time and eternity, and man is destined for citizenship in one,

son-ship in the other. The *civitas terrena* exists partly on earth, where it comprises the world of sense, the pagan state, materialistic society; the *civitas caelestis* likewise exists partly on earth, making up the world of spirit, the Church Militant, the Mystical Body of Christ. Existing side by side on earth, the two cities each help man in their own way, inasmuch as man must live in the material world of sense while aspiring to the supernatural realms of spirit. Technology, therefore, helps man to live the physical life of the *civitas terrena* and must be respected for this service. Likewise, Christian humanism supernaturalizes man's acts and helps him reach the *civitas caelestis*, the life of sanctifying grace here below, and of supernatural beatitude hereafter.

Rationalism, as it manifests itself in the unlimited technology of our age, splinters human personality and cleaves human society. Christian humanism develops man harmoniously and restores balance to those forces shaping that society. The blending of a limited technology and Christian humanism produces those "children of God and heirs of heaven" who are capable the more easily of attaining supernatural life hereafter, precisely because they have mastered the secrets of natural life here on earth. The blend of these two, also, stabilizes society, but only because it has first integrated personality.

Individually, man must be convinced that all his natural powers must be developed harmoniously under the influence of divine grace; collectively, the body politic must realize that its true destiny is most unerringly guaranteed when it is directed by both limited technology and Christian humanism. Both man and society must, consequently, submit to that most hazardous of undertakings, honest self-appraisal, and determine whether the idol of the golden calf or the ideal of the *alter Christus* shapes his civilization.

It devolves upon education, as the institution exerting the most potent influence upon man's civilization, to restore the proper balance between technology and humanism. It devolves upon Catholic education, particularly, to reassert the importance of Christian humanism. Catholic education, moreover, must be ever aware that its true purpose is to provide Catholic leadership to all aspects of contemporary human endeavor. Hence, it must produce the Catholic mathematician, physicist, and biologist, as well as the Catholic historian, classicist, and educator. When Catholic education asserts

the leadership demanded of it, man will then be able to live not merely in the two cities of matter and spirit consecutively, but, more importantly, in the twin cities of nature and grace contemporaneously. Then and only then will balance be restored between those forces shaping contemporary civilization, and this because co-ordinated development has first been maintained among those powers resident in human nature.

* * *

Loras College's residence building for students for the priesthood constructed in 1953 was named Rohlman Hall in honor of the late Archbishop Henry P. Rohlman of Dubuque, according to an announcement made recently by Archbishop Leo Binz of Dubuque.

* * *

The nation's 240 Catholic colleges and universities enrolled 4,314 foreign students in 1956-57. In 1955-56 the number was 4,156. Out of a total of 40,000 foreign students now in the United States, 14,000 are Catholic.

* * *

The Diocese of Youngstown will spend \$25,000 in each of the next two years to help finance the education of lay teachers for its parochial schools.

* * *

Sisters of Mercy from fifteen states last month attended the Third Annual Educational Conference sponsored by the Sisters of Mercy of Pittsburgh at Mount Mercy College.

* * *

According to figures released in September by the Catholic Students' Mission Crusade, Catholics throughout the world now number 496,512,000, about 18.5 per cent of the total world population. The Crusade estimates that there are 34,386,351 Catholics in the United States.

* * *

The North American College, principal residence for American seminarians and priest-students in Rome, this year has a record enrollment of 275 seminarians and 57 priest-students, the latter engaged in graduate study.

* * *

The Ursuline Centennial Year opened on October 21, Feast of St. Ursula, commemorating the first establishment of the Ursuline Order in Louisville, Kentucky.

THE SOCIAL AND THE MORAL SCIENCES — III†

By Herbert Johnston*

WE COME NOW TO THE SECOND PART of this paper on the social and the moral sciences, that part concerned with their relationship in a college curriculum. At the beginning of the paper we insisted that a correct curricular arrangement of these disciplines is essential to their being taught to the students' best advantage, and that such an arrangement could be made only on the basis of an understanding of the nature and relations of the social and the moral disciplines themselves. It is true that the way in which these disciplines are actually taught in the classroom is more important than their arrangement in a curriculum. The former involves the personal communication of teacher and students, a spiritual process that happily lies beyond and defies any attempt at mechanical direction and regimentation. The latter involves mere machinery. Yet it is machinery which, if properly organized, can immensely facilitate the personal and spiritual communication which is teaching, and which, if improperly organized, can make that communication greatly and needlessly more difficult. Let us, then, devote our attention to that machinery which is the curriculum, at least as it affects the teaching of the social and the moral sciences.

SOCIAL SCIENCE IN FRESHMAN AND SOPHOMORE YEARS

What follows is intended as a series of tentative suggestions rather than as dogmatic pronouncements, but a series of suggestions for which at least some reasons will be given. It is here being suggested that in the curriculum of a liberal college history and the (other?) social sciences should be taught in the freshman and sophomore years; moral science in the junior year; and a social policy seminar,

* Herbert Johnston, Ph.D., is an associate professor in the Department of Philosophy at the University of Notre Dame.

† The first and second portions of Dr. Johnston's article were published in our October and November issues.

which would be a continuation of social ethics towards but not into the prudential order, in the senior year.

A common and workable arrangement is to teach European history in the freshman year and American history in the sophomore year. The teaching of what we have here been calling the social sciences would come most naturally in the sophomore year. One reason would be the existence of the background provided by the history courses and by the course in philosophical psychology (or the philosophy of man) also usually taught in the sophomore year. This latter course would emphasize the philosophical evidence demonstrating the rational and social nature of man, and would thus provide a reasoned, philosophical basis for the understanding of the nature of those societies that men form, the societies studied in the course or courses in the social sciences.

Whether the social sciences should be taught as one combined basic course or as three distinct courses is a problem to be dealt with by the teachers of these disciplines on the basis of their own and others' experience. What is being recommended here, on the basis of the first part of this paper, is that the teachers of the social sciences should attempt to confine themselves and their students to the consideration of facts established by observation, to generalizations based on these facts, and to predictions and hypothetical directives based on the generalizations, that is, to speculative knowledge of an operable object. The justification of this conviction is the thesis that the first part of this paper tried to establish, the thesis that the moral sciences and the social sciences taken in themselves are different kinds of knowledge expressed in different kinds of conclusion, and that to confuse them does no moral good and certainly does intellectual harm.

MORAL SCIENCE IN JUNIOR YEAR

The conclusions of the social sciences, again, are empirical, expressed in terms of what is or will be, not in terms of what ought to be. But the data from which these conclusions are drawn concern human actions and institutions, and thus give rise to questions about what ought to be, that is, to moral questions. Hence, following instruction in the social sciences should come instruction in moral science. Placing this latter course in the junior year would make possible its intelligible development, for what should be, so far

at least as social ethics is concerned, can be understood only in the light of what is, in this instance the conclusions of the social sciences. The student should by this time have learned enough history, philosophical psychology, and social science to enable the course in moral science, and especially in social ethics, to be what it is called.

The arrangement of this junior year course in moral science would depend principally on whether one semester or two were available for its teaching. Supposing the second and preferable situation, the first semester would be devoted to a study of the morality of human acts in general, dealing with such topics as the end of man, human acts, virtue, and law (with grace added if the course were to be taught as moral theology). First, the ultimate end of man must be established, for the simple reason that you cannot plan a journey unless you know where you are going. And since men have in fact only one absolutely ultimate end, the eternal vision of the essence of God, to direct human lives towards any lesser goal will not be completely practical, and to develop the habit of judging human actions on any lesser basis will not be completely scientific. Second, the means to the last end, human acts, should be studied. They are to be judged right or wrong as any means are judged, that is, by their accord or lack of it with the nature of the agent performing the actions and by their success or failure in leading to the end—in this case, the absolutely ultimate end. Third, in order that these acts may be better understood, there should follow an examination of habits (virtues and vices), which are the intrinsic principles of human acts, the internal sources from which they spring. For the same reason there should come next a consideration of the extrinsic principle of human acts, that is, law (and grace, if the instruction is being done theologically rather than philosophically).

MORAL SCIENCE AS CHRISTIAN MORAL PHILOSOPHY

Whether this first and general course in moral science should be taught as theology or as philosophy would depend on many factors. It could certainly be taught as moral theology. It could also be taught as Christian moral philosophy, as what Maritain has called moral philosophy "adequately taken." This writer is personally convinced of the soundness of Maritain's position on the existence of a Christian moral philosophy that can be a truly practical science

—that is, that can consider the acts of man as he really is: wounded by original sin, redeemed by grace, and directed towards a supernatural last end — and remain philosophy rather than theology. Unless, however, the teacher assigned to the course held the same position, it would be impossible for him to teach the course in general moral science in that way. Finally, this course could be taught as a purely natural moral philosophy, though there would then be a serious question, not about its evident value for the student, but about its being either practical or scientific in the full sense of those words. The decision on how to handle this general course in moral science would depend largely on local conditions: on the teachers available and on their epistemological convictions.

In whatever way the course in general morals is handled, it would appear that the consideration of the morality of more particular kinds of human action in the second semester course could best be dealt with philosophically. It is true that if the first semester course were taught theologically and if this second semester course were taught as its strict continuation, resolving its conclusions into principles received by revelation, it would also be theology. But since much of its material concerns natural human institutions, and since most of its problems arise from what has been studied in the social sciences, it would be quite possible to consider these problems adequately on the philosophical level. An example would be St. Thomas's treatment of usury in the *Summa Theologiae* and the *De Malo*; in their existing order and context these arguments are theological, but outside that context they represent completely philosophical developments.

Further, it is important that students receive some immediate experience of the natural basis underlying morality, including social morality. The mere statement that the supernatural order perfects but does not destroy the natural, that grace elevates but does not replace nature, is unlikely to carry as much conviction as the actual experience of reasoning philosophically about human actions and institutions.

Another possibility would be to teach the whole moral science course as a combined theology and philosophy course, with the teacher following the natural order as far as natural reason leads, and turning to revelation after that point. Theoretically, such an effort might be possible, but its successful accomplishment would

remain so difficult as to be most unlikely. The result to be expected would not be moral science of any kind but simply mental confusion. For science involves reducing conclusions to principles, and when the very nature of the principles remains undifferentiated and confused in the student's mind, as it most probably would, his grasp of the conclusions is bound to be no better.

If only one semester can be allotted for the course in moral science in the junior year, the situation is less ideal but not hopeless. Leaning heavily on the sophomore course in philosophical psychology, the course in moral science could confine its introductory material to a rapid consideration of the end of man, human acts, moral science as related to prudence and conscience, human rights, and justice, and could then proceed to the material appropriate to a course in social ethics.

The raw material of this course in social ethics, the problems to be considered, would naturally arise largely out of the course or courses in the social sciences. One might, then, expect this part of the course in moral science to consider especially the morality of human actions in the more particular circumstances of some of the social systems which men establish and conserve for the better living of human life; for example, the domestic, the economic (in the modern, not the Aristotelian, sense of that word), and the political. For the very reason, however, that this course should be as realistic and practical as possible, its contents should remain flexible enough to deal with whatever moral problems actually do arise in the study of the social sciences. It would, then, be impracticable to try to determine any definite syllabus; rather, that syllabus should largely be governed by and vary with those moral problems arising out of the consideration of social events and institutions.

SOCIAL POLICY SEMINAR IN SENIOR YEAR

Finally, we come to a consideration of the proposed social policy seminar in the senior year. However practical moral science may be—and it is that or it is nothing—it remains remotely practical. The man possessing this science to some degree can judge concerning the rightness or wrongness of human acts to be done, and is thus making practical judgments. As scientific, however, these judgments are in universal terms: they concern the rightness or wrongness of various kinds or types of human act, such as almsgiving or fighting or lying. A real human action, however, is always singular; it is this

act done by this man in these circumstances. The conclusions of moral science become the principles, or starting points, of the individual moral agent, the man who has to decide what to do now.

Incidentally, this is what is meant by saying that a good education establishes principles, and that education in moral science establishes moral principles. Actually, it establishes conclusions, for unless the proposition in question is demonstrated as a conclusion it has not been established but merely postulated, not proved but merely stated. But once established, the conclusion serves as a point of origin; it becomes a principle for the man who must apply it to the particular circumstances in which he finds himself.

In the application of principles to particular circumstances each man leaves, therefore, the realm of the universal. In the area of moral knowledge, he requires the virtue of prudence in order to reason well and consistently about what he should do in each concrete and unique situation. The virtue of prudence cannot directly be taught; for as a moral virtue it requires that the person's will be right, and as an intellectual virtue it deals with individual actions. Each person must develop prudence, as a natural virtue, to whatever degree he can through experience, something for which there is no classroom substitute.

Yet even in the classroom some approach can be made towards this prudential area of concrete action in which the practical order finds its ultimate completion. For within the area of moral science, which is directly teachable but only remotely practical, but approaching the area of the prudential judgment, which is immediately practical but not directly teachable, there lies an area which may be designated as that of social policy.

A seminar in social policy in the last year of studies would be consciously based on the preceding courses in the social sciences and in more general social ethics, and the teacher would make a definite effort to co-ordinate the work of these earlier courses into that of the seminar in social policy. He would not be trying to communicate prudence—something which cannot directly be done—but to draw the student as near the prudential order as is possible in the classroom, to show him that social problems cannot be intelligently attacked except with some knowledge of the social sciences and of the social ethics in which they become incorporated, and to give him a little experience in how to go about such an attack.

The conclusions reached in this seminar would be practical, normative conclusions expressed in terms of what should be or is to be done, for they would still be within the area of social ethics. They would, however, be neither in the more general terms of the previous course in social ethics ("This kind of act is right and should be done"), nor in the completely particular terms of prudential knowledge ("I should do this now"). Rather, the conclusions would lie somewhere between these, for example, "The governments of the United States and Canada should guarantee the convertibility of certain foreign currencies under certain circumstances," or "The present tax structure should be altered in these ways."

In such a social policy seminar the student might reasonably be expected to make some beginning at pulling together into a co-ordinated whole his knowledge of the social sciences, of the moral sciences, and of the existing conditions of the societies in which he lives. Further, he would gain some immediate and professionally assisted experience in applying the first two types of knowledge to the third.

SELECTING STAFF FOR SEMINAR

There is no question about who should teach the social sciences and who should teach the moral sciences. But there is a question about whether social scientists or moralists should teach the seminar in social policy. The difficulty is that most men are trained as economists or sociologists or political scientists primarily and pick up whatever they can of moral science, usually in no very scientific way, or are trained as philosophers or theologians primarily and pick up whatever they can of the social sciences, again in no very scientific way. The ideal would probably be a teaching and research staff fully competent in both social and moral science. Such an ideal is not humanly impossible of realization, as can be seen from the example of men who are combining a thorough knowledge of moral theology with what is also a thorough knowledge of medicine (and especially psychiatry), of economics, of political science, and of business and political practice. But that ideal will probably remain rather rarely accomplished, both because of the time required for adequate preparation and because the intellectual capacity demanded by such a task must always remain uncommon.

In theory it might at first sight appear that it would be preferable to staff the social policy seminar with moral scientists who have

learned as much of the social sciences as possible so that they will be able to appreciate the problems to be dealt with. For the questions to be decided lie within the broad field of social ethics; they involve a choice among possible courses of action, and lead to a decision in terms of what is to be done, that is, to a moral decision. For example, the question whether the government should enforce a certain requirement on an educational system requires a vast and accurate knowledge of the social sciences, but incidentally. For the question is ultimately a moral question. On the other hand, social scientists are usually more familiar with the circumstances involved in such problems, and are quite as capable of learning enough moral science for the purpose as moral scientists are of learning enough social science. In practice, the decision as to who should conduct the social policy seminar could probably be decided most reasonably on the basis of what teachers were available, interested, and reasonably competent, no matter what field they happened to be trained in originally. Whatever the decision, though, the teachers concerned would have to be allowed ample opportunity for continued study in the various fields touched on and for consultation with other teachers specializing in those fields.

MORAL JUDGMENTS IN SOCIAL SCIENCE READINGS

Of the many remaining problems involved in the relations of the social and the moral sciences in the curriculum and in the classroom, we shall try to deal with only one. We have been insisting that the teachers of the sophomore course or courses in the social sciences should teach these disciplines as they are in themselves, as speculative disciplines, and should consciously try to avoid value judgments. What, though, is that teacher to do when his students meet in their reading passages which step outside the sphere proper to the social sciences and make moral judgments? The writer in question is then speaking no longer as social scientist but as social philosopher, whether or not he realizes it and whether or not he has any competence in the latter field.

First, there is the question of the distinction of the disciplines concerned. If the teacher passes over this situation in silence, he risks leaving his students just as confused as the author whom they are reading on the nature and relation of the social and the moral sciences.

Second, there is the question of the truth of the value judgments themselves. According to the thesis developed above, the teacher of the social sciences should leave the consideration of moral questions arising out of his students' work in that field for another teacher and a later course. But what his students are here dealing with are not moral *questions* arising at first hand out of a study of the data of the social sciences; what they are dealing with are moral *answers* arising out of some social scientist's confusion about the extent of his own discipline and his own competence.

If the teacher leaves this situation for someone else to handle, he risks, in the first place, leaving his students defenseless before a dogmatic but not really authoritative answer to a moral problem given by a man who is ordinarily technically incompetent to reason through the complexities involved to a truly scientific answer in the moral order. And he thus risks leaving the students with closed minds that will never be capable of following a carefully reasoned moral consideration of the problem in a later course because they consider the problem already solved.

In the second place, the teacher risks leaving his students unguided in the face of error, and error in the field of morality has disastrous personal and social consequences. We generally recognize the results of the unfortunate moral judgments of which the classical economists were so fond, and wish that those who warned against many of them had been better listened to. We should also recognize the results, actual and potential, of the moral judgments of those who, like some of the early sociologists, use their discipline as a sounding board for sweeping attacks on the Christian religion and on the bases of the stability of personal, domestic and political life. For we teach by what we leave out as well as by what we put in, by what we leave unsaid as well as by what we say. And our responsibility to our students is to teach them well, not to leave them a prey to those who would teach them badly in the name of a false conception of liberty for error but not for truth, or in the name of a relativism which implies that there is no real distinction between the two.

Still, understanding his responsibilities, just how is the teacher of the social sciences to fulfill them? There are several things that he can do. First, he can assign authors who, other things being equal, tend to stick to their last and to content themselves with pointing

out what appear to them, as men, to be moral problems, without insisting on announcing a definitive solution based usually on prejudice or hearsay rather than on adequate knowledge and reasoning. Parenthetically, it might be remarked that there are few men so uncritical and really infrascientific as the specialist who is outside his own field and who tries to extend his genuine but limited authority to an area in which it has no application.

Second, the social science teacher can, in those instances in which the authors whom he uses do exceed their authority, point out what is happening and why it should not happen. Students who realize what is going on are less apt to be taken in by the specious but unscientific value judgments that they meet in what is supposed to be a speculative discipline.

Third, the teacher finds himself in a quandary in dealing with the content of moral judgments that he is convinced are erroneous and seriously dangerous to the students for whom he is responsible. If he simply contradicts the author in question, he would appear to be doing no more than repeating the error of pronouncing dogmatically in an area in which he may have no greater professional competence. The fact that he is a Catholic, if he is, may help; but baptism does not automatically confer competence in the intricacies of the moral sciences. If he points out the difficulty but leaves its handling for the later course in social ethics, he does something less than justice to those students who may drop out before taking that course. And even with the others he runs the risk that, for lack of adequate discussion at the time the question comes up and is seen as a real question, his students may come to accept as definitive the badly supported but boldly proclaimed solution of the writer in question.

There is probably no ideal solution to this very real problem. But perhaps the teacher, knowing what difficulties are going to arise, might consult the moralist who will later be teaching his students, and with whom he should be working in close collaboration, to obtain from him a tentative conclusion concerning the difficulty in question and as much of the reasoning behind this conclusion as he can immediately master. He could then pass on this conclusion to his students, quite frankly as one to be accepted provisionally on faith, with the full reasoning behind it to await development in the course in social ethics at the hands of a man professionally

competent in the field, but now having the weight of that man's real authority behind it rather than being the unsupported statement of the social science teacher alone.

It will be noticed that this tentative solution takes for granted the existence of a team of teachers working as a unit—teachers of the social sciences and teachers of the moral sciences—with time for personal study and reflection and for frequent consultation, and with common and interlocking planning of their courses. This, in turn, requires the constant co-operation of the administration in assigning, so far as possible, the same teachers to these courses, and also to the social policy seminar, for a sufficient number of years to ensure continuity and the values of increasing experience, and in assigning, so far as possible, light enough teaching schedules to allow frequent consultation. For if the social and the moral sciences are to be adequately co-ordinated in the minds of students, they must first be co-ordinated in the minds of teachers. Quality comes high, but there is no real substitute for it.

CONCLUSION

This rather lengthy paper has been offered as an example of the obvious but often overlooked necessity of carefully investigating the nature of the disciplines with which one is dealing before attempting to order them in a curriculum. Whatever may be thought of the example here used of the nature and relations of the social and the moral sciences, the truth to be exemplified remains: the disciplines to be taught have their own nature and make their own demands, and we can ignore them only at our students' expense.

* * *

Family Communion Crusade, Barre, Massachusetts, is offering free literature for observance of the Feast of the Holy Family, January 12, 1958.

* * *

The first free school for Catholic girls in the United States was founded by Mother Elizabeth Ann Seton on the site of what is now Saint Joseph College, Emmitsburg, Maryland, which will celebrate its sesquicentennial in 1959.

WHAT DO THEY KNOW ABOUT YOUR SCHOOL?

By Rev. John F. Nevins*

YOU CAN'T LIKE what you don't know. This cliche is as applicable to schools as it is applicable to the "big sell" in advertising. In recent years there has been a novel interest in school public relations. Educators have seemingly awakened to the value of having people know about the school. This awakening is commendable. But it is still a sad but true fact that Catholic schools have shared this interest only partially or not at all. It may well be said of both Catholic and public schools that most of the information appearing in newspapers about the schools is "Why Johnny can't read, write, spell, parse, conjugate, or make change."¹ There is a reason why "Johnny" cannot grasp these fundamentals if that is the case. More probably "Johnny" has a command of these basic skills but no one knows about it except his teachers.

The average person scarcely realizes what the vast increase in school population has meant. He cannot understand why schools cost as much as they do; why the present graduates of high schools seem less capable than those of a decade ago; why different curricula are offered; why standards differ among schools. His attitude toward schools is molded by hearing about the disagreements among teachers; the contradictions in speeches by college presidents and educators of every kind advocating on one hand more modern methods of education and on the other a return to the older tried and true procedures.²

NEED FOR PUBLIC RELATIONS

There are many questions which arise in the minds of parents regarding the school their children attend. These questions are an

* Rev. John F. Nevins, M.A., is a graduate assistant in the Department of Education at The Catholic University of America.

¹ Jean Worth, "The Greatest Need is Public Understanding," *The Nation's Schools*, LX (August, 1957), 48.

² Leslie W. Kindred, *School Public Relations* (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1957), p. 22.

indication of their desire to know more about the school, and an indication too, of their frustration in that desire. What do parents and the public want to know about the school? They want to know many things. They want to know about the philosophy and objectives of the school. They want to know about it from the broad aspects of curriculum down to the minutest detail of classroom procedure. They want to know what the child is taught; how he is taught; how he is getting along. They want to know the teacher and what kind of person he is, and what the teacher and the school administrator think of them as parents.³

To supply the answers to all these inquiries is the work of public relations. Far too often teachers as well as administrators feel compelled to avoid discussion about the school's program with those who are referred to by the leveling term "layman." Yet it is precisely this "layman" who is supporting the school, who is sending his children there, who thinks, and rightly so, that he has a right to know what is going on in the school. A situation exists more frequently than not wherein many parents are able to quote the latest market reports and explain the Dow Jones Averages much more clearly than they can explain the curriculum of their child's school. They are not too sure whether their child is knitting curriculum in sewing class or batting it in the physical education program. Where does the fault lie? It must be placed at the feet of educators. The parents are willing, even anxious, to know the facts of the school system and its program. But their knowledge has been and is limited by their sources of knowledge. It has been the misfortune of most schools that these sources are not the best and usually are far from reliable. The public is aware of the needs of schools in a general way. What these needs may be for a particular school may not be so well known. Nevertheless, discussion of methods of teaching "Johnny" to read and write and spell is not confined to the after-school faculty meetings.⁴

Educators should be cognizant of the fact that most of the parents have at least some confidence in the people who run their school. If such confidence, limited though it may be in some cases, did not exist, the child would be in some other school. The Ameri-

³ Irving W. Stout and Grace Langdon, "What Parents Want to Know About Their Child's School," *The Nation's Schools*, LX (August, 1957), 48.

⁴ H. W. Schooling, "Educating About Education," *The School Review*, LXIV (January, 1956), 4.

can people do not entrust to the soldier or the career diplomat the complete responsibility for waging war or securing peace. The consequences are too important. Similarly, in schools parents do not intend to cast aside all interest and concern over their children's education by the mere fact of placing them in a Catholic school. If they do have such an attitude, it should be corrected.

IMPORTANCE FOR NON-CATHOLICS

For Catholic schools, the problem is not only what the parents of the Catholic children should know about the school, but also what non-Catholics should know about it. A large part of the public is composed of non-Catholics. It is this segment which must be considered almost as much as the parents of the children and the Catholic people as a group.

Many non-Catholics do not understand the purposes of Catholic education; many are prejudiced and biased in their opinions of Catholic schools. In 1953 a survey was made to determine whether non-Catholic public school administrators were aware of the policies of the Catholic Church in American education. The result of that survey, although far from conclusive because of the number of respondents, indicates a pressing need for better, public relations on the part of Catholic schools. The survey showed that only between 61 and 66 per cent of the non-Catholic administrators participating in the study were aware of the rights of parents in determining the character of State schools; that there was substantial equivalence between the Catholic school and the public school educational program; that the State had a definite role to play in assisting parents with the religious education of their children; that Catholics favored the continuance of public schools. Only 58 per cent of these administrators were aware of the Catholic stand on academic freedom in teaching and research, that is, that the only limits placed on persons engaged in these projects are those of objective truth and objective morality.⁵ An individual school cannot expect to sway the nation, nor to make every non-Catholic educator aware of the Church's teachings, but in its own sphere of influence, in its own community the school can accomplish much.

⁵Rev. James Shappelle, "Public School Administrators' Knowledge of the Policies of the Catholic Church in American Education" (Unpublished Master's thesis, Dept. of Education, The Catholic University of America, 1953), p. 30.

HOW TO GO ABOUT IT

A good program of public relations must start in the school. Not only the administrator but each member of the staff must be alert to the part he plays in the program. There are and will be many obstacles to the formation of a good program of public relations. One of these obstacles is the principal who feels that the less the parents know about the school the better. Of equal detriment are those who want the public to know only the successes of the school. There are administrators who *wish* for good public relations and that is as far as their program goes. There are those who tell someone else to do it, and those who are so busy that they never seem to find time to do it.⁶

A school does not need to develop public relations because every school has public relations, whether they be good, bad, or indifferent. But every school needs to develop a better program of public relations. In order to execute a program of action which will earn public understanding and respect for Catholic education, there is required a realistic approach on the part of school administrators and the school staff. "Many have spun a fanciful mirage of miracles and legerdemain in the name of public relations."⁷ It seems to have become an alchemy of the modern age through which those who are indifferent will be made enthusiastic and the hated enemy will become a bosom companion. For some, public relations is a system whereby half truths and even falsehoods are disseminated with the fantastic result that belief follows automatically. Another word for public relations has been "propaganda."

There is no magic formula for good public relations. It will never rejoice in the terminology of an exact science. "It is as impossible to reduce to rules the pattern whereby an institution can keep its public friendly and co-operative as it is to write a formula prescribing how an individual can always have friends and never enemies."⁸ Nevertheless, there are certain principles which should be followed in the formulation of a good program of public relations. The

⁶ John A. Harp, Jr., "We Need To Keep the Public Informed," *National Association of Secondary School Principals Bulletin*, XXXIX (May, 1955), 53.

⁷ American Association of School Administrators, *Public Relations for America's Schools*, Twenty-eighth Yearbook (Washington: The Association, 1950), p. 11.

⁸ *Ibid.*

cardinal principles of public relations are these: (1) to know your public, (2) to know what your public thinks, (3) to know why it thinks so, (4) to know how it arrives at its conclusions.⁹ The first requirement for a good program of public relations is research. The public must be known. Elements which compose the community must be noted. The type of community, the population, customs, traditions, communication channels, leadership, and social tensions. Sufficient information about these elements may be known readily through the children in the school, by means of questionnaires sent to the parents, and information gathered from the local Chamber of Commerce and various civic groups. In most Catholic schools these data will be easily accessible to the administrator from record cards and his own knowledge of the community as well as through the methods described. By these means the public will be known and there will be evident not only what it thinks but how and why it thinks that way.

INGREDIENTS

Honesty.—All information presented to the public must be complete and truthful insofar as this is possible. Certainly the facts chosen to be released to the public should be selected with care and common sense. There should be no attempt to emphasize what the school is doing if it is not doing it. It does no good to stress the good behavior of the pupils if on their way to and from school they destroy property.

Continuity.—The program should provide for a constant series of educational information. Little by little the public will receive sufficient knowledge to keep it abreast of the happenings in the school. Opposed to this procedure and to be avoided is the practice of concentrating all the news about the school in the month of September when school opens. This method results in too much information disseminated at one time and none or practically none throughout the rest of the year.

Comprehensiveness.—No one aspect of the educational program should receive an inordinate amount of coverage. It is the practice of local newspapers to emphasize the sports program of the school and to mention only briefly, if at all, news of other activities

⁹J. H. Wright and B. H. Christian, *Public Relations in Management* (New York: McGraw-Hill Book Co., 1949), p. 20.

in the school. The surveys already mentioned have shown that parents and the public are interested in all the facets of the school's program of studies. If an attempt is made to place more emphasis on the intellectual and instructional side of the curriculum, better feelings about the value of the school to the community will be stimulated.

Simplicity. — Words used should be simple and easy to grasp. If a story is to be conveyed, if information is to be meaningful, the words used must be understandable to the ordinary person. It is well enough and perhaps satisfying for educators to use the technical language of pedagogy when referring to education, but if this language is not understood, the value of any report is lost. Words such as "curriculum," "teaching-learning situation," "academic course," and other similar terms, if offered to the public without any explanation present confused ideas rather than information which is useful.

Positiveness. — Parents should know what benefits pupils are receiving and the development they are making. There should be a call for positive suggestions from the parents. The public should be alerted to the improvements in the school and the measures taken to remedy any faults. If what the school is doing is brought to the attention of the public and what the school is attempting to do in those areas in which it may be weak, better results will be achieved.

Flexibility. — There is obviously nothing to be gained by continuous reports about a new program of social studies if the public already understands it. Changing times may mean changing emphasis in the school program with the exception of religion, which will always receive and should receive the greatest emphasis in a Catholic school. But in public relations the danger to be avoided is the procedure of mapping out the public relations program in advance and assigning definite dates for the release of certain information throughout the year. When the assigned time arrives the item may no longer be newsworthy or interesting. Public relations should be a day-to-day or at most a week-to-week program.

ITEMS TO BE INCLUDED

Items which may be included in the public relations program are : (1) pupil progress and welfare, (2) instructional program, (3) guidance and health services, (4) attendance and discipline,

(5) enrollment trends, (6) alumni, (7) parent-teacher associations, (8) student activities.¹⁰ All of these items may be broken down into numerous newsworthy elements.

Marks. — Parents should not only be aware of the marks attained by their children but they should also be familiar with the marking system of the school. The report card should be intelligible, clearly marked, and include the usual interpretation of the marks thereon. Whatever the system of grading is, it should be made known to the parents. The homework assignment policy of the school is of interest to the parents; the examinations, their type and the time of conducting them; the bases for failure and promotion—all of these elements are important to the parents and should be included in the well-regulated public relations program.

Rules. — Of particular importance are the rules and regulations of the school. Many times parents must depend upon the garbled accounts of pupils in order to decide whether or not the discipline of the school is effective. In increasing numbers, schools are attempting to solve this problem by issuing a handbook of regulations. Mimeographing or lithographing can produce an attractive and informative pamphlet containing all the pertinent facts about the regulations of the school.

Alumni. — One neglected facet of public relations in the secondary school involves the alumni. Often the only effort in this direction culminates in an anniversary dinner, a Communion breakfast, or a dance which is attended by a small portion of the class concerned or by an even smaller percentage of the whole alumni group. Although cards involve a certain expense, they could be mailed to the alumni annually, requesting information concerning marital status, children, position held, honors received, organizations joined, and other data. Procedures such as this serve to keep the alumni in close contact with the school and will prove beneficial to the school in future projects.

Parent Relationships. — It is without question that parents obtain most of their information about the school from the child. Questionable, however, is the value of such information. A research study conducted at Bowling Green University in Ohio disclosed that parents readily admitted that the child was the source from which most information was obtained. This survey was extended through-

¹⁰ American Association of School Administrators, *op. cit.*, p. 278.

out 35 school systems and interviews were obtained from 3,112 parents and 42 superintendents. Both groups rated the child as the chief source of information, but the parents showed a marked preference for obtaining information by means of letters or brochures from the school.¹¹ It is equally apparent from this survey and others of a similar nature that parents are not too concerned about the format of these communications as long as they contain information they want to know.

The parents should know why the school was established, how it is organized and administered, the special qualifications of its teachers, its achievements and accomplishments. Many schools are offering annually an "Open House" for the parents. This has been more or less successful depending on the school. One of the reasons which limit its good results is the lack of information dispensed by the school. Some parents feel that they have no right to interfere in school affairs. In this they may be correct, but the school should make an effort to increase their interest in the affairs of the school. The "Open House" and similar occasions should receive sufficient explanation and publicity so that the parents will feel welcome. There is no reason why the visiting day for parents should not also serve as a conference day for the parents and teachers. Too often it is considered as an occasion when the parents of students who are doing poorly come to consult with the teacher. A valuable rapport between school and parents can be established by proper encouragement to all parents.

Parent-Teacher Associations. — The parent-teacher organization of each school should be well informed on all aspects of the school curriculum. The meetings present an opportunity for the principal and the staff to discuss future plans for the school. The advice, suggestions, and help of the parents may prove beneficial in the inception of further aids to the pupils. Misunderstanding between parents and teachers is the main cause of strained feelings on both sides. The parent-teacher meetings should do much to eliminate this cause of dispute. In order to be most effective, the meetings should be conducted without delay, according to set rules; they should be informative, yet informal so as to give every opportunity for each group to reach a mutually satisfying understanding about

¹¹ Harold Van Winkle, "The Crux of Parent-School Relations: Communications," *School Executive*, LXXVI (December, 1956), 48.

the work of the school. Perhaps the most successful method for soliciting attendance of the parents at these meetings is through a personal invitation directed to the parents by the school. Most parents are intensely interested in their children's school, and will be most willing to co-operate in any school function when they feel they are welcome.

Speakers. — More use should be made of the civic and business leaders of the community. Seldom do they consider it a chore to address a group of students. While it is probable that a few speakers will interest the whole student body, more emphasis should be placed on talks by leaders in the community in the classroom where their position has a close relation with the content of the course. Courses in citizenship and the social studies might well profit by talks from political leaders, and the same may be said of business subjects whose students might be addressed by leaders in those specific fields. By using to advantage the personnel of the community for these talks, little time would be taken from the regular schedule of the school and those most interested in the topic would gain the most benefit.

Classroom Teaching. — A suggestion has been made in the book *Everybody Invests in Our Public Schools* which could aptly be applied to all schools. Secondary school teachers are urged to develop a unit on education as a part of the course in social studies or history.¹² The Metropolitan School Study Council states:

Possibly for the same reason that the proverbial shoemaker's children went barefooted, those aspects of history, civics, literature, comparative culture . . . that relate to educational provisions have not received much attention in our schools. This unseemly modesty of educators has resulted in teaching about local government without mentioning boards of education, covering the history of New England with more time given to witchburning than to the establishment of schools to resist the "old deluder", comparing French and American cultures without giving the lycée as much emphasis as tourist posters, and discussing careers with children as though teaching were not something one could proudly choose to do as a life work.¹³

¹² Institute for Administrative Research, *Everybody Invests in Our Public Schools* (New York: The Institute, 1955).

¹³ *Ibid.*, *What Do They Learn—About Education?* (New York: The Institute, 1955), p. 5.

More attention might well be given to these aspects of the courses of studies in every school.

MEANS OF COMMUNICATION

Newspapers. — Publicity is important to the public relations program of the school. More important is a statement of policy adopted for those in charge of such publicity. This statement should include these concepts:

The public is entitled to a sincere, honest, and continuous presentation of selected facts and pertinent information on all aspects of the educational program.

Press releases shall qualify as news, say something that is worth saying, and be consistent with the dignity and character of the institution.

The school, rather than the individuals who administer its affairs, shall be the focal point of publicity.

The effectiveness of newspaper publicity shall be judged in terms of popular understanding of the educational program and concern for its improvement, not the amount of space obtained in local newspapers.

Friendly and impartial relations shall be carried on with the press, and at no time shall school officials suppress information or engage in practices which are contrary to the best interests of the institution.¹⁴

When such friendly relations are established between the school and the newspapers, benefits are derived by both. It would seem that an effort should be made to cultivate this friendship so that mutual understanding of the problems of the school may be developed. The result will be an interpretation of the facts by the local press in the true light of the circumstances.

Educational Contests. — Under this heading are included speaking contests, contests in music and art, and other fields. With proper publicity these will stimulate an avid interest on the part of the public. With persistence and with the proper skill, publicity on a par with sports events will accrue to these contests.

School Newspaper and Yearbook. — Despite the rather limited circulation of these media, it is true, nevertheless, that they may

¹⁴ Leslie W. Kindred, *op. cit.*, pp. 314-315.

influence many. Assuming that only half of the parents read such instruments, and that is a conservative estimate, effective public relations can be secured through these means. If the newspaper is well written and attractive in format, whether it is printed or mimeographed, it will serve as an excellent way of presenting facts about the school.

School Plays. — The dramatic entertainments and musicals which are presented by the school usually receive enthusiastic support. Parents are interested in these productions and usually their interest surmounts any amateurish defects which may be present. It should be noted that some parents have the idea that such performances are for students only. This opinion can be changed by personal invitations from the school to the parents urging their attendance.

ELEMENTS REQUIRED

The first element in establishing a good program of public relations is research. The school must know what it is going to do. In brief, know your public. Planning is essential so the program will succeed. Enthusiasm is required so that the program will continue; persistence in order to carry it out; humility to admit the faults of the school; honesty so the truth may be known; simplicity so the information will be understood rather than revered for its terminology; and above all a manifest love for God and for the work the school is doing under His providence—a love that is evident in every objective of the school—without being saccharine or fanatic. These are the ingredients that go to make up the cake of public relations—a cake that is not only digestible by the public but good for it as well. The opportunities for good public relations in the Catholic school are almost unlimited. The need is evident from the lack of understanding on the part of Catholics and non-Catholics. The importance of such a program cannot be underestimated. Catholic schools are doing a good job and constantly striving to do a better job. Why not tell people about it?

* * *

With the awarding of eight more scholarships this year for graduate training in social work, His Eminence James Francis Cardinal McIntyre brings to sixty the number of such scholarships he has given.

THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS*

A SURVEY OF CATHOLIC PARENTS' OPINIONS CONCERNING HOMEWORK IN THE INTERMEDIATE GRADES by Sister Marie Xavier Looymans, S.S.N.D., M.A.

The purpose of this investigation was to discover the opinions of parents concerning homework in the Catholic elementary school. Through a questionnaire contact was made with 290 parents of Catholic elementary school children in the Washington, D. C. and Baltimore area.

An analysis of the data revealed that 89 per cent of the 290 parents favored homework. They felt that it was an aid in promoting scholastic achievement and in developing desirable character traits. The parents who did not approve of homework indicated that homework deprived the child of leisure for other activities. Over half of the parents did not approve homework on Friday nights. One hour of homework per night was generally preferred. Only 17.9 per cent of the parents reported that they felt television interfered with their children's homework.

PARENTS' ATTITUDE TOWARD LAY TEACHERS IN THE CATHOLIC ELEMENTARY SCHOOL by Sister Delrey Wentzel, S.N.D., M.A.

The purpose of this study was to determine the attitude of a representative group of parents toward lay teachers in the Catholic elementary school. An attempt was made to ascertain the relation of certain specified factors to the intensity of attitude expressed by the group considered.

An attitude scale was constructed and administered to five hundred parents of children attending selected Catholic elementary schools in the Diocese of Cleveland, Ohio. In analyzing the data derived from the scale the principal statistical technique used was Fisher's *t* value.

Results indicated a definite attitude of favorableness toward the

* Microfilms of M.A. dissertations may be obtained through the interlibrary loan department of The Catholic University of America; information on costs will be sent on request.

lay teacher on the part of the parents. Mothers who had children in Grades I-IV seemed to favor lay teachers more so than do mothers or fathers who have children in Grades V-VIII. Younger parents were more inclined to favor lay teachers. The total amount of education or the type of school attended by the father did not seem to affect his attitude, but mothers who had attended public high school and colleges favored the employment of the lay teacher more so than mothers who were educated in Catholic institutions. There was no statistically significant difference between the attitudes of Catholic and non-Catholic parents on the employment of lay teachers in Catholic schools.

A STUDY OF THE ATTITUDES OF CATHOLIC HIGH SCHOOL GIRLS
VERSUS THOSE OF PUBLIC HIGH SCHOOL GIRLS TOWARD CERTAIN
PHASES OF HOME PROBLEMS by Sister Mary Irmalita Tyrrell,
O.S.F., M.A.,

In an effort to compare the attitudes of Catholic high school girls with public high school girls an attitude scale was formulated and administered to 1,085 Catholic high school students and 569 public high school students in Baltimore, Maryland. The attitudes compared were: love and respect for parents, discipline in the home, authority in the home, economic conditions, and sibling relationships.

There was statistical evidence that the juniors and seniors of the Catholic high school had a more favorable attitude toward discipline in the home than did the public high school juniors and seniors. Seniors in the Catholic high school had more favorable attitudes toward authority in the home, economic conditions, and sibling relationships when compared with the seniors of the public high school. Other intercomparisons, while indicative of a trend toward a more favorable attitude on the part of the Catholic high school students, did not offer significant evidence on which reliable conclusions could be based.

THE PROBLEMS AND NEEDS OF ADOLESCENT GIRLS IN CATHOLIC
SECONDARY SCHOOLS IN NEW ENGLAND by Sister Mary Marjorie
Walsh, R.S.M., M.A.

The purpose of this investigation was to analyze the problems and needs of adolescent girls in eleven secondary schools in New England

and to discover the problem patterns peculiar to each class.

The data were gathered by administering the Mooney Problem Check List supplemented by a questionnaire devised by the investigator. Students checked an average of 7.8 major problems and 45.3 minor problems. The three areas that ranked highest as sources of major difficulties were: personal-psychological relations; courtship, sex, and marriage; and social-psychological relations. Financial difficulties and vocational problems increased steadily throughout the four years. Juniors experienced fewer problems than did either sophomores or seniors. Sophomores outranked all classes in the total number of problems checked. Fifty per cent of the minor problems in all classes were in the same areas: social-recreational activities, social-psychological relations, personal psychological relations, and adjustment to school work. Financial, dating, religious, and home problems of the girls participating in this study outnumber those of students in similar studies. The investigator concluded from the data that there are a large number of problems among high school students.

AN INVESTIGATION OF THE EFFECT OF A PROGRAM OF GROUP GUIDANCE ON THE CONCEPTS AND ATTITUDES OF SECONDARY SCHOOL STUDENTS by Kathryn Louise Kane, M.A.

This study attempts to evaluate the effects of a program of group guidance on the concepts and attitudes of secondary school students. After constructing a problemaire to measure concepts and attitudes toward selected teen-age problems, the investigator then chose four experimental and four control groups from each of the four years of high school. The 256 students, comprising both the experimental and control groups were given the problemaire and from the results the experimenter attempted to equate the existing concepts and attitudes of the selected groups toward certain teen-age problems.

By using Fisher's calculation in solving for t , the investigator found that the experimental and control groups showed no significant difference in concepts and attitudes at the time of the administration of the problemaire. The four experimental groups then participated in a twelve-week concentrated course in organized group guidance, using the *Handbook of Discussion Topics of the Archdiocese of St. Louis*. The control groups continued with their regular high school course without participating in an organized group guidance pro-

gram. At the end of twelve weeks both groups were re-tested on the problemaire. The second problemaire showed a significant difference at the 1 per cent level of confidence in the concepts and attitudes of the experimental groups.

From these data, the experimenter was led to conclude that with these particular groups, under the given circumstances, there was a significant change in the concepts and attitudes of the experimental groups as a result of an organized program of group guidance.

A COMPARATIVE STUDY OF THE SUGGESTIBILITY OF NEGRO ADOLESCENTS AND CAUCASIAN ADOLESCENTS by Sister Catherine Margaret Determan, C.D.P., M.A.

The purpose of this study was to find the difference between the suggestibility of Negro adolescents and that of Caucasian adolescents. Two groups of fifty subjects each were given the *Otis Quick-Scoring Mental Ability Test* and Part II of the *Personal Audit* by Adams and Lepley. The difference between the means of the two groups on the suggestibility scores was 6.54 with a *t* ratio significant at the 1 per cent level in favor of the Negro adolescents.

A STUDY OF THE OSAGE MISSION SCHOOLS BASED ON UNITED STATES ARCHIVAL MATERIAL by Sister Mary de Sales Kelley, S.L., M.A.

This study traces the development of the Mission Schools of the Osage Indians in the area later known as the state of Kansas. In 1847 the Jesuit missionaries and the Sisters of Loretto opened a manual school for the Osage Indians. Insecurity marked the years between 1847 and 1870, a fact which is reflected in the correspondence in the United States Archives, Washington, D. C. The mission was the victim of discrimination, opposition, neglect and indifference on the part of officials in Washington but the local agents showed a spirit of sympathetic understanding of the missionaries' works. Both schools developed into more enduring institutions for the children of the white settlers who replaced the Indians.

* * *

Three archbishops, 19 bishops, and 1,275 priests participated in a celebration, on November 4, marking the 125th anniversary of St. Charles Seminary, Overbrook, Pa.

HIGHER EDUCATION NOTES

Sacred Congregation of Seminaries and Universities honored two American Catholic universities in October. The Congregation gave The Catholic University of America the privilege of granting the degree of bachelor of sacred theology in its affiliated seminaries. Fifteen major seminaries throughout the country are affiliated with the University's School of Sacred Theology. To participate in the new degree program a seminary must meet requirements established by the Congregation and prescriptions for ecclesiastical studies set forth in the apostolic constitution *Deus Scientiarum Dominus*. Candidates for the degree must pass examinations prepared by the School of Sacred Theology and be recommended by their seminary authorities. First degrees in the new program will be granted in June, 1958.

In a decree honoring DePaul University, Chicago, Illinois, the Sacred Congregation established "the 59-year-old university as a 'juridic personality' under the direction of the congregation which has the right to approve the appointment of the university's rector and statutes," according to NC News Service. As part of the same decree, the University's School of Sacred Music Education and its faculty were declared affiliated with the Pontifical Institute of Sacred Music in Rome.

Chance to second-guess themselves was given several hundred high school principals, English teachers, and guidance counselors last month by the University of Illinois. The University invited representatives of seventy-five high schools in Illinois to discuss why so many college freshmen are unable to spell, read or write a simple sentence. The principals and counselors sat down with four hundred of their former pupils, now freshmen at the University, and asked them where, in retrospect, they see that their high schools failed them. This is part of a continuing program that ultimately will cover all freshmen. The chief aim of the interviews is to discover the weakness of high school English. However, the principals and counselors also will try to discover ways to bridge the gap between high school and college generally.

Most high school students fail to attain a high level of certain abilities and skills, particularly in English, stated Dwight L. Arnold,

director of guidance testing at Kent State (Ohio) University, in a survey of college marks reported recently. "Too many students do not decide to attend college until they are out of high school and it is too late to get the necessary preparation," he noted. His report shows that 60 per cent of those who enter college fail to graduate.

Sister Alice Joseph Moore, O.P., in a study entitled *Catholic College Student Retention in the United States* (Washington: The Catholic University of America Press, 1957), points out that 48 per cent of the students who leave college do so because of "lack of academic interest or ability."

Undergraduates paid an average of \$2,000 last year for education and living costs at private colleges and \$1,500 at public institutions, the U. S. Office of Education found in a survey of 110 colleges in 41 states, reported in October. It was the cost of living at college rather than educational costs that made it so difficult for low-income families to finance attendance of a son or daughter at most colleges, the report noted. Living costs consumed five-sixths of the average budget of students who attended public colleges, and two-thirds of the budget of those who attended private institutions. Scholarships, GI Bill benefits, loans, gifts, and other miscellaneous sources accounted for only 13.2 per cent of student budgets, but in some cases scholarships made a significant contribution. Citing the value of a college education, the report listed the estimated lifetime income of a college graduate as \$268,000, compared with \$116,000 for an elementary school graduate and \$165,000 for a high school graduate. The report, called *Costs of Attending College*, is available at 45 cents from the Government Printing Office, Washington 25, D. C.

Students should pay a much greater share of their college costs than they do, Devereux C. Josephs, chairman of the President's Committee on Education Beyond High School, said when he submitted the final report of the Committee in October. "When you pay for an education you appreciate it," he maintained. Mr. Josephs cited Harvard, a high-tuition school, as an example of a school with high retention power: "Throughout the country just about 40 per cent of the students who enter college remain to graduate. But in the private colleges the percentage is much higher.

Ninety per cent of the Harvard students remain to complete their program."

In its "second report," made in August, 1957, the Committee recommended that the Federal Government match funds with private colleges and universities to build "non-income-producing facilities," such as classrooms. It also recommended that those paying for the education of a student beyond the high school be permitted to make deductions on their federal income tax.

Approximately half of the alumnae of Trinity College, Washington, D. C., employed outside their homes are engaged in teaching. This is reported in a brochure, *This Is Trinity*, published recently by the College. Approximately half of the alumnae who teach work in public or parochial high schools, the other half being divided rather evenly between those employed in colleges or universities and those who teach in elementary schools. In recent years there has been a decided drift back to the classroom among those married alumnae whose home responsibilities have become less demanding, the brochure notes. About 150 Trinity women are permanently dedicated to the work of Catholic education by membership in more than 30 different teaching orders.

National Council for Accreditation of Teacher Education officially became the approved national accrediting agency for teacher education through reconstitution of its nineteen-member body this year, according to the October, 1957, issue of *Newsletter on Teacher Education and Professional Standards*. The NCATE presently has on its accredited list 297 teacher education institutions which provide two-thirds of the new teachers prepared each year. Approximately 30 institutions are scheduled for initial evaluation during the academic year 1957-58.

The October, 1957, issue was the last issue of the *Newsletter on Teacher Education and Professional Standards*—under that name. Also, the monthly bulletin, *TEPS Tips*, was discontinued. The two publications are being combined and issued as the *TEPS Newsletter*, which, as were the other two publications, will be published by the National Education Association, Washington 6, D. C.

SECONDARY EDUCATION NOTES

Science Talent Search winners do succeed in becoming good scientists. This is the contention of Science Service, the administrators of the Search, and this claim is amply substantiated by the records of the winners since the inception of the contest. The 640 winners (148 of them women) all have attended or are attending college. With rare exceptions they proceed to a bachelor's degree and more than 50 per cent of those who have had time have a doctor's degree. The educations of these 640 (now 14 to 34 years old) have been supported liberally by scholarships and fellowships from sources well aware of the quality of the students selected in the Science Talent Search. The greatest number of those now working full time are in industrial and academic research. The top reported salary is over \$13,000. Records made by Search winners are so outstanding that being named in this competition now has become a key to opening a myriad of opportunities in all fields throughout the world of science. The contest is now underway for the current scholastic year.

More than four million dollars in scholarships is at stake in the 1958 National Merit Scholarship Program. The first hurdle is completed with the testing of 300,000 seniors in 14,000 high schools. With this phase of the competition already finished, it is expected that the semifinalists will be announced this month, and the final winners (expected to exceed 800) will be announced around May 1, 1958. A Merit scholarship provides its winner with the funds he needs to attend the college of his choice for four years. Family resources, summer earnings of the student, and college costs are all considered in determining the amount that accompanies the award. The grants to the Merit Scholars vary from a minimum honorary award of \$100 a year for the four years of college to over \$2,000 a year in cases of great need. The average student's stipend is about \$650 a year.

Alcohol and Adolescents was the theme of a seminar offered by the Allied Youth Conference last month. Some five hundred hand-picked high school students from the United States and Nova Scotia attended a special school to hear leading authorities in the

field of alcohol and adolescents. Operating on the principle that alcohol and teen-agers need not mix, Allied Youth offers a program of "Fun without Drinking" for the younger set in addition to its alcohol education program. Members are also encouraged to participate in community activities leading toward responsible citizenship. The materials resulting from a survey of the alcohol teen-ager question have been made available to members of the Allied Youth program and to other interested teen-agers and adults. The first in this series *Alcohol in Brief* is obtainable from the headquarters of Allied Youth in Washington, D. C.

Archdiocese of St. Paul's high school expansion program, announced last month, is expected to cost \$10,000,000. The plan calls for additions to three boys' high schools in the Twin Cities: De La Salle in Minneapolis, Cretin in St. Paul, and Benilde in St. Louis Park, a suburb of Minneapolis. All three schools are conducted by the Christian Brothers. Construction is already under way on one new girls' high school in St. Paul, the John Gregory Murray Memorial High School, and an addition is being built to Our Lady of Peace High School there. After 1958, it is expected that the following high schools will be ready: a new school for boys in North St. Paul, a new St. Margaret's Academy and three other schools in Minneapolis.

One of three new high schools to be built by the Diocese of Toledo is to be named after His Eminence Samuel Cardinal Stritch, Archbishop of Chicago, who was the second Bishop of Toledo.

The Diocese of Joliet, Illinois, announced last month that its new St. Francis Central Catholic High School, a co-institutional school at Wheaton, is nearing completion. A ranch-type structure, it is designed to accommodate 1,600 students and cost \$1,250,000.

Ninety-nine per cent of the business managers (58 per cent of them principals) of the central Catholic high schools have the bachelor's degree; 67 per cent of them have both the bachelor's and the master's degrees, and 10 per cent have the doctor's degree, said Brother Leo V. Ryan, C.S.V., speaking at the annual conference of diocesan superintendents held in Washington, D. C., last month.

ELEMENTARY EDUCATION NOTES

Dislike for mathematics may often be transmitted to children by their parents, asserts William H. Fagerstrom, associate professor of Mathematics at New York City College. Remembering their own school-day difficulties in learning this subject, many parents unconsciously pass along to their offspring an undesirable attitude toward its mastery. Because of the simplicity and logic inherent in this branch of learning, he believes that mathematics ought to be more enjoyable and less taxing than many other courses.

In an effort to spark the interest of seventh, eighth, and ninth graders in mathematics, the Westinghouse Broadcasting Company and the Department of Mathematics of Teachers College, Columbia University, are currently and jointly producing a TV puppet show known as "Adventures in Number and Space." The new TV series, begun in November, is not intended to teach mathematics but to make it exciting and practical for boys and girls of junior-high age. Under the direction of puppeteer Bill Baird the development of mathematics from its beginnings in the cave-man era down to the electronics age will be dramatized by a company of lively, wooden figures. Programs will deal with algebra, geometry, probability and chance, trigonometry, topology, and just plain elementary arithmetic. Films of the series will be made available later to educational TV stations and to school systems without charge.

What do parents want to know about their children's achievements in school? Prompted by the desire to gain information which might at least partially answer this query, Gaither McConnell of Tulane University, New Orleans, sent an open-end questionnaire to the parents of approximately 1,400 first-, second-, and third-grade children in nine schools in a large urban community. Parents were asked to list briefly one to six facts which they considered most important for a teacher to tell them about their child. About 750 of the questionnaires were returned, and a total of 2,844 usable statements were compiled and analyzed by the investigator.

These responses fell into an easily discernible pattern represented by five categories. There appears to be a fairly uniform interest on the part of parents in three aspects of the school child's behavior: personal and classroom behavior, social behavior, and academic

progress. The three most frequent inquiries were: "Does he behave and pay attention in the classroom?" "How is he making out in his school work?" and "Does he get along with other children and do they like him?" Parents, in the main, seemed less desirous to learn about the individual aptitude and ability of their child or about his health and physical condition.

A comparison of the responses from parents in the high and the low socioeconomic groups revealed that parents in the first classification were more solicitous about the social behavior and the academic progress of their child than they were about his classroom behavior. However, their interest in all three of the above-mentioned areas did not differ too widely. Contrariwise, a far greater concern for their child's personal and classroom behavior and less regard for his social behavior was expressed by parents in the low socioeconomic group. Apparently, solicitude for scholastic progress was exhibited to a similar degree by all participating parents except by those who were classified as belonging to the lowest socioeconomic group. To these, the academic achievement of their child was a matter of primary importance.

From the types of interrogations which the participants submitted, the investigator concluded that parents desire specific and detailed information about their child's status, progress, and development whether the information be given by report card, by letter, or by conference.

No lag in research program of the U. S. Office of Education is evident if the ten contracts it signed with universities and state departments of Education between August 15 and mid-September are any index to its research activities. Some of the studies thus contracted should be of especial value to elementary school educators.

Under its co-operative research program, the Office has requested three institutions and departments to focus attention on the education of the handicapped child. The California State Department of Education will concentrate on the rewards of rearing the mentally-retarded child; Purdue University will channel its endeavors in the direction of the psychological characteristics underlying the educability of the same type of child; and Wayne State University will center its experimentation on the verbal learning among children with retarded auditory acuity.

Other institutions will study the development of special abilities. Delaware State Board of Education, for one, will devote its facilities to an examination of developmental guidance at the elementary school level, and Hunter College will concern itself with investigations dealing with the identification and classroom behavior of elementary school children each of whom is gifted in at least one of five different ways.

Quick transformation of liberal arts graduates into elementary school teachers is being effected at Cornell University. Graduates of college programs characterized by their liberal arts contents may follow a ten-month elementary teacher training course at Cornell at the completion of which they will receive a Master's degree in Education and a recommendation for a teaching certificate. Geared to students who did not take education courses required for state certification in their undergraduate study, the program will concentrate upon the nature and direction of classroom experiences, with seminars focusing upon problems raised in the graduates' class discussions. Patterned after a five-year experimental plan in teacher training recently completed at this University, the newly-launched offering is supported, in part, by the Fund for the Advancement of Education.

Spaced attendance at kindergarten may produce greater assimilation of new learning skills gained through kindergarten experience according to Arnold Gesell and his co-workers at Yale University. These educators suggest that spaced attendance, in contradistinction to daily attendance would probably not only achieve the objective mentioned but also would result in less fatigue on the part of the child.

This hypothesis was tested in an experimental situation in Australia under the direction of Eva D. Ferguson of Northwestern University. Ferguson's aim was to ascertain whether daily and spaced attendance at kindergarten would effect any notable differences in the social, psychological, and physical development of children between the ages of three and five years. The spaced-attendance program consisted of five instances of attendance in two weeks; the children attended kindergarten three days one week and two days the following week.

Various appraising instruments were used to obtain sociometric, physical, and psychometric information on the participants. Examination of the resulting data at the conclusion of the study revealed that the only area in which there was an observable and consistent difference between the two groups was social interaction. Both the sociometric facts and parents' reports demonstrated that the daily-attendance group had increased relatively more than the spaced-attendance group in positive peer interaction. In the other areas evaluated the development of the two groups was similar.

However, unlike the parents of the children involved in the Yale studies, those in the Ferguson investigation overwhelmingly preferred daily attendance at kindergarten. Another finding of the latter research which runs counter to the suggestions made by Gesell's group is that the children, including the three-year-olds, did not suffer from greater fatigue or ill health by daily attendance at kindergarten. Furthermore, the lack of a clear-cut superiority of one group over the other points out that assimilation of new learning material by the use of alternative days at home is not necessary. On the other hand, the evidence from the present experiment does confirm the idea that continued attendance is not essential for healthy and satisfactory progress at the kindergarten level.

Most helpful supervisory procedures, as expressed by elementary school teachers, were compiled by Dan Cappa, Los Angeles State College and Margaret Van Mete of the Santa Barbara public school system. These practices, elicited from 138 teachers of the system through the medium of a questionnaire, disclosed preferences for supervisory activities which are similar to those delineated by elementary school educators in comparable studies in other parts of the nation. Specifically they show that these particular teachers consider the following as beneficial to them professionally: (1) demonstrations, (2) small group and grade-level meetings, (3) introduction to a variety of teaching methods by the principal, (4) bulletins, (5) scheduled and unscheduled visits by the supervisor, (6) personal conferences with the principal and consultant, (7) institutes, and (8) participation in the formulation of school policies.

NEWS FROM THE FIELD

Parochial schools, are in fact, public institutions, though they are not governmentally sponsored and operated, says Will Herberg, professor of Judaic studies and social philosophy at Drew University, Madison, New Jersey, in an article entitled "Justice for Religious Schools," which appears in the November 16, 1957, issue of *America*. "They perform a public function, supplying large numbers of children with an education that is everywhere taken as the equivalent of the education given in the public schools," states Dr. Herberg. "They have full public recognition as educational agencies; their credits, diplomas and certificates have exactly the same validity as those issued by governmental establishments. Since they are thus publicly recognized educational institutions, performing a public service, why," he asks, "should they not receive public support?"

Commenting on interpretations of the First Amendment to the U. S. Constitution, Dr. Herberg states: "It is, however, simply a matter of fact that neither in the minds of the founding fathers, nor in the thinking of the American people through the 19th and into the 20th century, did the doctrine of the First Amendment ever imply an ironclad ban forbidding the government to take account of religion or support its activities. Nor does the practice of the government today recognize such a ban."

According to Dr. Herberg, the decision to give governmental aid in any form to the religious school in our democracy is up to "the court of public opinion." Though he maintains that the religious school has a strong case, he advises patience on the part of its advocates. "What public opinion thinks right and proper changes with time, place and circumstance, and," he says, "cannot be gauged by any general formula; but at the juncture in which it operates it is a determinate and decisive force. . . . Public opinion thinks it is all right that money should follow the student to whatever (approved) school he chooses if he is a veteran, but not if he is a non-veteran. . . . There is no principle by which one can distinguish what is right and proper in the public mind from what is shocking and improper; it is largely a matter of prejudice, tradition, conflicting group interests and the momentary constellation

of forces. But so is all democratic politics and the public opinion on which democratic politics depends."

As to the future, Dr. Herberg feels that "the representatives of the religious schools will have a great and growing segment of public opinion on their side, especially among the younger men and women who are now emerging as the predominant factor in public life."

After reading Dr. Herberg's intelligent analysis of the problem of governmental aid to religious schools, one wonders how many "Other Americans" are united with Protestants in Protestants and Other Americans United for Separation of Church and State, whose executive secretary's biased response to Father Virgil C. Blum's recent proposal for governmental aid to parents of pupils in *U. S. News & World Report*, October 25, 1957, may be read in the November 8 issue of that magazine.

Rate of Catholic school growth in the first fifty-seven years of the twentieth century is twice that of the public schools, according to data on elementary and secondary schools presented by John P. Sullivan, member of the faculty of Stonehill College, North Easton, Massachusetts, in "The Growth of Catholic Schools" (*America*, November 16, 1957). "In 1900," says Professor Sullivan, "about five of every one hundred pupils educated in schools throughout the United States were under Catholic educational guidance; by 1957 this figure had jumped to over eleven pupils." Comparing the increase in Catholic school enrollment with the increase in the Catholic population, he points out that "since 1920 the diocesan and private school population has increased more than twice, while the total Catholic population has not quite doubled." Though the percentage of the Catholic school teaching staff which is lay has increased from 8.4 in 1920 to 17.5 in 1957, the problem of obtaining enough lay teachers for these schools is now very serious. Professor Sullivan maintains that the Catholic schools are already competing with public schools in the area of teacher recruitment. "The over-all recruitment situation will become more complicated," he maintains, "with future population gains expected for each of the two school groups. This competition in an already tight teacher market will further aggravate an already difficult Catholic school staffing situation."

Monsignor Henry M. Hald, superintendent of schools in the Diocese of Brooklyn, was elected last month president of the Department of Superintendents of the National Catholic Educational Association. About 150 superintendents and assistant superintendents attended the Department's annual fall meeting which was held in Washington, D. C. Monsignor Hald succeeds Monsignor Carl J. Ryan, superintendent of schools in the Archdiocese of Cincinnati.

Mount St. Mary's Seminary, Emmitsburg, Maryland, celebrated the sesquicentennial of its founding last month with a convocation attended by about 45 archbishops and bishops and more than 400 priests representing 29 states. Honorary Doctor of Laws degrees were presented to His Excellency Archbishop Amleto Giovanni Cicognani, Apostolic Delegate to the United States, and Bishop Richard O. Gerow of Natchez-Jackson, Mississippi, a graduate of the seminary.

Half of those who entered teaching in the public schools last year expect to stop teaching within five years, according to a recent U. S. Office of Education survey report. The preliminary findings of the survey showed that 62 per cent of the teachers entering the profession last year were women and 38 per cent were men. Only 14 per cent of the women and 28 per cent of the men said they planned to make classroom teaching a life work. Eighty-five per cent of the women said they expected to leave teaching for home-making, but that they would want to return to teaching eventually. Sixty-eight per cent of the men said they preferred to teach in high school. Seventy-one per cent of the women said they preferred to teach in elementary school. In school districts with enrollment under 300 pupils, 71 per cent of the beginning teachers did not hold a bachelor's degree. In this country, 1,159 districts operate schools for fewer than fifty pupils.

The *NEA Journal* for November reported that last year one of every eight new college teachers came from high school teaching. Only three of five college graduates who prepared for high school teaching have become teachers, whereas as many as four of every five who prepared for elementary school teaching have actually entered the teaching profession. As many as one-half of all new teachers employed in September, 1956, came from sources other than the 1956 class of college graduates.

BOOK REVIEWS

THE ORDER AND INTEGRATION OF KNOWLEDGE by William Oliver Martin. Ann Arbor: University of Michigan Press, 1957. Pp. ix + 355. \$6.50.

Professor Martin is chairman of the department of philosophy at the University of Rhode Island. In this very important work he deals with the problem of the general nature of evidence. Or to put it more familiarly, he attempts to define the nature of experimental and natural science, history, mathematics, metaphysics, theology, logic, moral or social science, and the arts. With the division of labor in the pursuit of truth in modern times there has been a great multiplication of knowledge categories as reflected in the contemporary university catalog. For example physics today no longer has the same meaning it had among the ancient Greeks. Natural philosophy has been almost forgotten. We speak rather of a philosophy of science, whatever that means. If the practitioners of various kinds of knowledge are not perfectly clear on the nature of their respective subjects, how can they know what evidence is and is not relevant to their fields?

For example:

Is experimental science relevant to the determination of moral standards and not just to their application? If this is so, it would be well to know it. On the other hand if this is theoretically impossible, then it would not only be a waste of time to write constantly as if it were so, but it would also intensify existing confusion.

The result of such a confusion and similar ones in the various fields listed above is chaos in the order of knowledge and a breakdown in the possibility of intelligible communication.

This is not an easy work to read but it is a very rewarding experience. We were particularly interested in the author's study of the nature of metaphysical and theological knowledge and his just appreciation of their value in an age like ours which seems to think that only knowledge from the experimental sciences has any validity. It is possible that these latter appraisals along traditional scholastic lines may have been influential in Professor Martin's conversion to the Catholic faith. Somewhere in the curriculum of the college and

the graduate school there ought to be a place for a careful consideration of this masterful survey of the nature of the various categories of knowledge offered by modern institutions of higher learning.

CHARLES A. HART

School of Philosophy
The Catholic University of America

♦♦♦

TEACHING IN HIGH SCHOOL by Hubert H. Mills and Harl R. Douglass. New York: Ronald Press Co., 1957. Pp. ix + 516. \$5.75.

In earlier generations, the concept of a teacher fitted this description by Comenius:

He must stand on an elevated platform, and keeping all the scholars in his sight at once, allow none of them to do anything but attend and look at him. He must imbue them with the notion that the mouth of the teacher is a spring from which streams of knowledge issue and flow over them, and that whenever they see the spring open, they should place their attention like a cistern beneath it, and thus allow nothing that flows forth to escape.

Not so many years ago this same concept of teaching was accepted as normal. Teachers were teachers in name only. Actually they were little more than recitation conductors. The main function of the teacher was considered to be the imparting of knowledge. Little attention was given to understanding. Reproduction of the text was all important. The use of fear, humiliation, and physical punishment persisted as incentives to application. Little effort was made to influence conduct beyond that which the "well filled mind" might judge appropriate.

Dissatisfaction with the old order brought about significant changes in recent years. It must be admitted that in many schools even in these so-called enlightened days remnants of the old order still persist. But it must likewise be admitted that nowhere does the old order persist to the extent that it did in the past. In school systems and in individual schools the old methods have been changed, renovated and modified in varying degrees. Current trends in

teaching procedures include problem solving instead of recitation, learning instead of reciting, realism instead of verbalism, individual and group self-direction, and enlarged concepts of evaluation and measurement.

In this book Professors Mills and Douglass have covered comprehensively the field of high school teaching. They have explained and evaluated all the newer aspects of teaching procedures. Surveying briefly the practices of the past the authors have indicated the goals and objectives as well as the methods of today. The principal objective of this book, as stated in the preface, is to "orient the high school teacher to his responsibilities to his pupils and to society." That these responsibilities are numerous and complicated cannot be denied. This book includes each aspect of the teaching phase as well as the concomitant obligations of the high school teacher. The roles and objectives of the high school teacher are considered. Attention is given to the teacher as the director of learning activities. The objectives of learning and teaching and the relationship of the curriculum to educational objectives are developed.

The characteristics of the effective teacher are presented along with useful checklists for self evaluation by the teacher. Several valuable hints for satisfactory discipline are contained in a separate chapter as well as the acknowledged importance of knowing the student, his background, and his problems. One of the most notable features among many is the detailed instruction for unit planning and the selection and use of instructional materials. This book presents a complete use of the principles of teaching, methods of instruction, objectives for daily lesson plans and objectives for the semester.

Teachers will be gratified to note the inclusion of methods for the practical use of the radio, record player, television, and tape recordings for classroom instruction. The construction of tests, the marking of test papers, and methods of marking constitute other chapters. The high school teacher as a counselor and his activities in the field of guidance are treated adequately and well. Considerable attention is given to such practical professional problems as applying for a position, establishing professional relationships, utilizing the means for in-service training, and observing professional ethics.

The authors are well qualified to present such a work. Both

have had years of experience in high school teaching, in curriculum construction, supervision, and guidance. The book is based on these experiences of the authors, the consensus of research findings, and the reports and views of educators and psychologists. It is evident that the authors have endeavored to compile in this book the best of modern theories and practices for high school teaching. It would be difficult to find a book that is more complete, covering as it does every phase of teaching from preparation to extra-curricular activities. It may well be used as a text also since each chapter is followed by questions, problems, and a selected list of references. Regardless of the probable disagreement by some with the emphasis on activity learning, it must be admitted that no more valuable book is likely to be found for the high school teacher. It is recommended for these teachers, prospective teachers, and students and teachers of education.

JOHN F. NEVINS

The Catholic University of America



THE WRITING ROAD TO READING by Romalda B. and Walter T. Spalding. New York: Whiteside, Inc., and William Morrow and Co., 1957. Pp. 238. \$4.00.

Most books published in the field of education are dull and insipid. Their level of scholarship is far below their level of pretension. It causes no little surprise, therefore, when something refreshingly different comes along. The W. T. Spaldings, Mr. and Mrs., have collaborated on an approach to teaching reading. Offhand, you would not expect a book as fundamental as this to be different. But it is. Why it is, is part of the mystery. By and large our schools have failed to attain the democratic goal of teaching all the children their mother tongue. Mostly it is a failure in method.

About thirty years ago educators in their zeal for progress commensurate with America's scientific revolution scrapped the methods for teaching phonetic language in vogue for the past two or three thousand years and adopted a new approach. "In short, that great invention of the early Phoenicians, the letters of the alphabet as the symbols for sounds, was practically forsaken." (p. 16) Thereafter children were taught to memorize the appearance of every word.

The internal connection of the spoken word and the written word and their common association with meaning were lost. This method of handling a phonetic language will not bear critical or scientific evaluation. Unscientific thinking, however, has never prevented educators from being dogmatic in the propagation of what they believe to be true.

The Spaldings, on the other hand, are not conservatives clinging to method. Mrs. Spalding's studies at the Universities of Illinois, Columbia, and Harvard, and her many years of teaching in the public and private schools of New York and Honolulu along with her individual tutoring experience have given her ample opportunity to evaluate her approach to language. She has seen the deficiencies of the older phonics methods and has overcome them. Her Unified Phonics Methods based on the connection between the spoken sound and the written symbols "follows the same natural teaching sequence by which man developed language itself." (p. 28)

Happily, in these days of professional exclusivism, the Spaldings have written for parents as well as teachers. At first it appears novel that parents should be expected to assume responsibility for teaching their children how to write and read. But, then, they are their children's speech teachers. Why should they not learn to instruct their children by a unified method in an easy natural way? In *The Writing Road to Reading* teachers and parents are given a simple presentation of the techniques that Mrs. Spalding herself has used so successfully.

This book is without question a most valuable and timely contribution to the teaching of the language arts. It is characterized by a sound philosophy of education; a clear, precise, vigorous presentation; and the complete absence of trivia. The Spaldings are interested primarily in the larger goals of education. Mastery of language for them is merely the basic essential means to the full development of the human personality. For all those who have been disappointed in the potentialities of democratic education here is hope; for all those who have been satisfied this book will be an eye opener.

DANIEL J. DEVER

Superintendent of Schools
Diocese of Honolulu

TEXTBOOKS IN PRINT (Formerly the *American Educational Catalog*). New York: R. R. Bowker Co., 1957. Pp. 235. \$2.00.

The subtitle reads: "An Author and Title Index to Elementary, Junior & Senior High School Books Classified by Subject with Supplementary Readers and Pedagogical Books, Revised to January, 1957, Compiled at the Office of *Publishers' Weekly* from Data Furnished by the Publishers." Because there is no introduction by the editor one must examine several sections of the book to find out its scope and method of compilation. While the subtitle might indicate that all publishers of textbooks were free to furnish data it would appear that this catalog is subsidized by advertising and that entry is based on individual publisher's willingness to pay a charge per title. On the basis of entries in the section on Religious Education, we note that the only Catholic publishers included therein are Benziger, Kenedy, and Loyola University Press; among the significant publishers missing from this section are Bruce, Catechetical Guild Educational Society, Catholic University of America, B. Herder Book Co., Newman Press, and William H. Sadlier. Of those latter publishers we find that Bruce and Newman are represented in the *Publishers' Trade List Annual* and therefore it would seem that *Textbooks in Print* has been compiled independently of entries in PTLA.

In general this is a good office type of reference tool but in view of the method of compilation and the fact that many publishers have not contributed entries it should not be looked upon as a comprehensive tool. It will still be necessary for principals, teachers, and others to consult the catalogs of publishers not represented.

EUGENE P. WILLING

Director of the Library
The Catholic University of America

c-3

BOOK BAIT, edited by Elinor Walker. Chicago: American Library Association, 1957. Pp. v + 88. \$1.25.

This is a booklist of ninety-five "sure-fire" titles for teen-age reading compiled by the Association of Young Peoples Librarians, a division of the American Library Association, for the use of public and school librarians. Arranged in alphabetical author order, each

book has a long summary plus suggested uses, notes on material for book talks, individual reading guidance, information on special features and "follow-up" books totaling approximately 250 titles. There is a good balance of fiction and non-fiction; travel, science, history, biography, personal improvement, mystery, adventure, animal stories and the like; classics and the best of modern writing nearly all in print. All but a half dozen titles can be used in Catholic schools or with Catholic youth—*Caine Mutiny*, *Good Earth*, *Count of Monte Cristo*, *Robe*, and a few others—and some Catholics may deem these appropriate. On the whole, this is a sound guide to a difficult phase of book selection.

RICHARD J. HURLEY

Department of Library Science
The Catholic University of America



MEASUREMENT IN PHYSICAL EDUCATION by Francis Stroup. New York: The Ronald Press Co., 1957. Pp. xii + 192. \$3.50.

The level of civilization and man's ability to measure have been closely related. Measurement has always played an important role in the civilization of man. In education, progress in measurement owes its success to such pioneers as Wilhelm Wundt, Francis Galton, and Karl Pearson. Educational measurement was introduced in America by J. McKeen Cattell. Lewis M. Terman adapted the work of Alfred Binet and Theodore Simon to the American school pattern; but it was not until the work of Edward Thorndike that measurement was established as a respectable facet of American education. These facts are perhaps well known to educators. The movement, however, toward exact measurement in the field of physical education may not be so well known. It is a more recent development of education, tracing its American origin to the findings of Edward Hitchcock at Amherst College and Dudley A. Sargent at Harvard University. The reports of studies made by David K. Brace and Frederick Cozens in 1925 which applied complex measurement techniques to problems of physical education established and synthesized patterns of procedure.

The purpose of this book is not to present a history of measurement in physical education but to assist students in acquiring a

knowledge of the scope of physical education measurement and the way that measurement may be useful in this field. The author is associate professor of physical education at Southern State College. He has presented clearly and simply the basic rules of measurement and statistics and applied them to physical education.

Of necessity a book dealing with statistics must include the ordinary terms of measurement and their explanation and application. This book is no exception, but readers will find a new insight into the field as applied to specific sports. Local conditions may not encourage the use of standardized sports skill tests, but even in such cases test items for various sports may be devised and checked for validity and reliability by individual teachers in most situations. The practical operation of a physical education program presents many problems. By making use of a program which includes as much scientific data as possible progress should be greater and more valuable for both the teacher and the student. It is with this in mind that Professor Stroup has presented the basic principles and operations of statistics. Each chapter is followed by a bibliography for specific sports and a sample test for those who would use this book as a text in physical education courses.

This book will be a useful text and valuable to the student of physical education, the teacher of such courses, and to all those participating in or interested in such programs. It is recommended to those and to all who are aware of the importance of measurement in education. In this book will be found a different approach to old problems and a different application of the laws of measurement in the specific field of sports.

JOHN F. NEVINS

The Catholic University of America



PRAYER IN PRACTICE by Romano Guardini. New York: Pantheon Books, 1957. Pp. 228. \$3.50. Translated from the German by Prince Leopold of Loewenstein-Wertheim.

Admirers of Monsignor Guardini will have cause to rejoice in this latest translation of a most important work from the pen of the noted German Catholic apologist. For the Christian few subjects could be more vital than that of his prayer life. As usual the author brings the great breadth of his knowledge of the fields of philosophy,

theology, the Scriptures, psychology and the social sciences to bear upon his illuminating insights. The subject is presented under these headings: preparation and form, the reality of God and basic acts of prayer, prayer in relation to the Trinity, Divine Providence, the Saints and Our Lady, prayer in oral and the contemplative forms, prayer in times of incapacity, and the over-all patterns of Christian prayer life.

Evidently this program covers most of the important problems that continually recur in the minds of the rank and file of true Christians who are really making a serious effort to obey Our Lord's solemn injunction: "Seek ye first the Kingdom of God and His justice." No one knows the ordinary Christian better than does Monsignor Guardini. This man's problems, his difficult situations are here related to his prayer life as the great source of their real and lasting solution. Yet there is as much here for the mature in spiritual development as for the beginner. The life of prayer is seen for what it really is, a living growing process with its different appearances in its ever changing phases.

Yet like the very life it is, its essential unity is stressed. The private subjective prayer must be counter-balanced by the public objective aspects of the liturgical prayer. Neither may be neglected or belittled without diminution of the other. Much of the latter grew out of the former, or, at least out of smaller groups within the Church's life. As the author observes:

Undoubtedly it is the Church as a whole which performs this [liturgical] service, but it is also the Church as embodied in the individual priest or worshipper. True it is the worship of the Church which the liturgy carries into effect, but it is through the inner life of each individual that it is expressed. If the individual has not learned to face God, if his lips are closed to prayer, then the liturgical service will not flow through a living channel, but merely through the organs of the sense, thereby depriving it of all truth and significance. Only if the individual also prays as an individual can the great prayer of the Church come into its own.

Again, Monsignor Guardini has made us his debtor.

CHARLES A. HART

The Catholic University of America
School of Philosophy

BOOKS RECEIVED

Educational

Brown, Evelyn M. *Educating Eve*. Montreal: Palm Publishers. Pp. 186. \$3.50.

Coleburt, Russell. *An Introduction to Western Philosophy*. New York: Sheed and Ward. Pp. 239. \$4.00.

Cundiff, Ruby Ethel, and Webb, Barbara. *Story-Telling for You*. Yellow Springs, Ohio: Antioch Press. Pp. 103. \$2.00 cloth; \$1.00 paper.

French, Will, and associates. *Behavioral Goals of General Education in High Schools*. New York: Russell Sage Foundation. Pp. 247. \$4.00.

Lively, Charles E., and Preiss, Jack J. *Conservation Education in American Colleges*. New York: Ronald Press Co. Pp. 267. \$5.00.

Murray, O.P., Sister Jane Marie. *Going to God*. The Christian Life Series, Book One. Chicago: Fides Publishers Association. Pp. 430.

Schroeder, W. *Practical Astronomy*. New York: Philosophical Library. Pp. 206. \$6.00.

Spalding, Romalda Bishop, and Spalding, Walter T. *The Writing Road to Reading*. New York: Whiteside, Inc., and William Morrow and Co. Pp. 238. \$4.00.

Sweet, Waldo E. *Latin: A Structural Approach*. Ann Arbor: University of Michigan Press. Pp. 520. \$4.25 paper; \$5.50 cloth.

Taton, R. *Reason and Chance in Scientific Discovery*. Translated by A. J. Pomerans. New York: Philosophical Library. Pp. 171. \$10.00.

General

Adam, Karl. *The Roots of the Reformation*. Translated by Cecily Hastings. New York: Sheed and Ward. Pp. 95. \$0.75.

Coburn, Kathleen, (ed.). *The Notebooks of Samuel Taylor Coleridge*. Volume I in 2 parts. Bollingen Series. New York: Pantheon Books, Inc. Pp. 615; 546. \$12.50 boxed set.

Farrell, Walter, and others. *The Devil*. New York: Sheed and Ward. Pp. 94. \$0.75.

Heenan, John C. *Confession*. New York: Sheed and Ward. Pp. 94. \$0.75.

Karrer, Otto, (ed.). *Meister Eckehart Speaks*. Translated by Elizabeth Strakosch. New York: Philosophical Library. Pp. 72. \$2.75.

McLaughlin, Patrick J. *The Church and Modern Science*. New York: Philosophical Library. Pp. 374. \$7.50.

Masure, Canon Eugene. *The Sacrifice of the Mystical Body*. Chicago: Henry Regnery Co. Pp. 158. \$3.50.

Putz, C.S.C., Louis J. *The Modern Apostle*. Chicago: Fides Publishers. Pp. 148. \$2.95.

Sheed, F. J. *Marriage and the Family*. New York: Sheed and Ward. Pp. 77. \$0.75.

Todd, John M. *Catholicism and the Ecumenical Movement*. New York: Longmans, Green and Co. Pp. 111. \$1.50.

Ward, Maisie. *The Rosary*. New York: Sheed and Ward. Pp. 96. \$0.75.

* * *

The Christ Adolescent Guild, 148 Main Street, New Rochelle, New York, is sponsoring an art contest on a drawing of Christ, the Adolescent among college and high school students. The contest closes May 1, 1958.

* * *

The Spaeth Foundation, 831 Madison Avenue, New York 21, New York, is offering a series of cash prizes for the best five articles published in the Catholic press between December 1, 1957, and March 31, 1958, bearing on the general subject of "the artist today and his relationship to the Church."

* * *

The 1957 Cardinal Spellman Award of the Catholic Theological Society of America was given last month to Father Gerard Yelle, S.S., professor at the Grand Séminaire, Montreal, Canada.

* * *

"Sedes Sapientiae," the recently promulgated pontifical document on legislation for religious orders of men, will form the basis for discussion in the 1957-58 Sister Formation Conferences. The official English translation of this document is published by The Catholic University of America Press.

NEWS OF PRODUCTS AND SERVICES

CATHOLIC FUND RAISING

McCarthy Brothers and Associates have available a staff of experienced Catholic fund raising consultants to discuss your fund raising program. A follow up service for the entire pledge period is included. For the best in fund raising services, and for a financial analysis at no cost to you, write to: *McCarthy Brothers and Associates, 54 Park Ave., New York 16, N. Y.*

PORTABLE PHOTO COPY MACHINE

You can now copy anything right in your own office, automatically in seconds, with the new portable *Exact-Fax* by *Genco*. Schools save hundreds of dollars annually by making their own photo copies of student records, dramatic parts, sheet music, blueprints, financial reports, documents, etc. Write for catalog and price list to: *General Photo Products Co., Inc., 15 Summit Ave., Chatham, N. J.*

LETTERING INSTRUMENT

Anyone can do professional hand lettering with a *Varigraph*. All you do is move a stylus along the letters in a grooved templet. There are 130 templets of lettering styles. Can be used directly for lettering on paper offset plates, layout or art. For free trial offer, write to: *Varigraph Company, Dept. CE-2, Madison 1, Wis.*

HUMAN EVOLUTION — 1956 (Reprint)

Because of popular demand, the article on *Human Evolution — 1956*, with Appendix, *The Present Catholic Attitude Towards Evolution*, has now been reprinted. This authoritative article, by Rev. J. Franklin Ewing, S.J., Ph.D., Professor of Physical Anthropology at Fordham should be of particular interest to all Catholic students and educators. Order from: *Anthropological Quarterly, The Catholic University of America Press, Washington 17, D. C.*

NEW ROYAL ELECTRIC TAPE-TYPEWRITER

The *Royal Electric Tape-Typewriter* automatically records, reads, and reproduces at high speed a six-code tape. In a typical fill-in letter operation, this typewriter enables a single typist to produce at least 150 personalized letters and envelopes per day. Simple push-button panel controls tape operations. A typist needs no special training to become a tape typist. Operated on an electro-pneumatic principle, the new *Royal* product is a quiet and highly-simplified tape type-writing unit. For further information, write to: *Royal McBee Corporation, 2 Park Ave., New York, N. Y.*

EMBROIDERED ALTAR LINENS

Mary Moore's exquisite, imported hand-embroidered altar linens appeal to the most discriminating taste. These linens are hand embroidered, and made to your specifications. Free samples available upon request. Write to importer: *Mary Moore, Box 394R, Davenport, Iowa.*

READING EASEL

Handy for desk or lap use, *Endolane Reading Easel* adjusts to three reading angles. Movable transparent pageholders free hands for writing, typing, etc. Made of tempered masonite, with piano type metal hinges, the *Endolane* folds flat. Felts protect desk surfaces. Write to: *Endolane Enterprises, Dept. C, Antioch, Illinois.*

AUTOMATIC CHALK PENCIL

End messy chalk dust on your hands and clothes by using the new *Hand-Gienic* automatic pencil. At a push of a button chalk ejects, or retracts. Hand never touches chalk during use. *Hand-Gienic* holds any standard chalk as short as $\frac{1}{4}$ inches, and prevents breakage, allowing the comfortable use of 95% of the chalk length. Constructed of sturdy metal, a 1-year written guarantee is included. Write to: *Hand-Gienic, Dept. 58, 161 W. 23rd St., New York 11, N. Y.*

EDUCATIONAL RECORDINGS

Strengthen your teaching with educational recordings. Educational leaders speak to you on subjects such as, *Preparing Better Classroom Tests, Developing Good Classroom Discipline, Teacher Pupil Planning Techniques*, and many varied educational topics. Each 33 $\frac{1}{3}$ RPM long-playing, non-breakable record has two 18-20 minute discussions. Thirty-six records are available. Write for free brochure to: *Educational Recordings Services, 5922 Abernathy Drive, Los Angeles 45, Calif.*

CAMPUS CHEFS

Your student Food Service can be as simple as . . . A-B-C. Without cost or obligation, if you would like to discuss your *Food Service Program*, write to: *Campus Chefs, Inc., 125 Broad St., Elizabeth, N. J.*

TAPE RECORDERS

Nationally advertised brands of tape recorder, tapes, and accessories at unusual values are available from *Dressner Meritape*, the low cost, high quality recording tape is available in boxes or cans. Send for free catalog to: *Dressner, 69-02 J, 174th St., Flushing 65, N. Y.*

THE Catholic University of America



Law Review

THE LAW REVIEW OF THE CATHOLIC UNIVERSITY OF AMERICA is a comparatively new publication, voicing the School of Natural Law Jurisprudence in America; scientifically and systematically appraising and evaluating current trends in the legal ordering of the United States.

The LAW REVIEW includes leading articles, timely comments and case notes by lawyers, staff and student body of the Law School.

THE INDEX TO THIS VOLUME
HAS BEEN REMOVED FROM THIS
POSITION AND PLACED AT THE
BEGINNING OF THE FILM FOR
THE CONVENIENCE OF READERS

- | | |
|---------------|---|
| No. 106X..... | The Use of Group Dynamics in Classroom Teaching |
| No. 108X..... | Guidance in Modern Schools |
| No. 117X..... | The Place of Arithmetic in the Curriculum |
| No. 134X..... | Characteristics of a Good Teacher |

Each record has two 18-20 minute discussions— $33\frac{1}{3}$ speed—long playing—non-breakable.

Attractive free pocket albums with order of five or more records. Each 36-40 minute record \$6.90 plus 18¢ postage. Federal tax added for individuals and non-public schools.

Thirty-six records are available — write for free brochure.

EDUCATIONAL RECORDINGS SERVICES

5922 Abernathy Drive

Los Angeles 45, California

In answering advertisements please mention THE REVIEW

NEWS OF PRODUCTS AND SERVICES

CATHOLIC FUND RAISING

McCarthy Brothers and Associates have available a staff of experienced Catholic fund raising consultants to discuss your fund raising program. A follow up service for the entire pledge period is included. For the best in fund raising services, and for a financial analysis at no cost to you, write to: *McCarthy Brothers and Associates, 54 Park Ave., New York 16, N. Y.*

PORTABLE PHOTO COPY MACHINE

You can now copy anything right in your own office, automatically in seconds, with the new portable *Exact-Fax* by *Gen-co*. Schools save hundreds of dollars annually by making their own photo copies of student records, dramatic parts, sheet music, blueprints, financial reports, documents, etc. Write for catalog and price list to: *General Photo Products Co., Inc., 15 Summit Ave., Chatham, N. J.*

LETTERING INSTRUMENT

Anyone can do professional hand lettering with a *Varigraph*. All you do is move a stylus along the letters in a grooved templet. There are 130 templets of lettering styles. Can be used directly for lettering on paper offset plates, layout or art. For free trial offer, write to: *Varigraph Company, Dept. CE-2, Madison 1, Wis.*

HUMAN EVOLUTION — 1956 (Reprint)

Because of popular demand, the article on *Human Evolution — 1956*, with Appendix, *The Present Catholic Attitude Towards Evolution*, has now been reprinted. This authoritative article, by Rev. J. Franklin Ewing, S.J., Ph.D., Professor of Physical Anthropology at Fordham should be of particular interest to all Catholic students and educators. Order from: *Anthropological Quarterly, The Catholic University of America Press, Washington 17, D. C.*

NEW ROYAL ELECTRIC TAPE-TYPEWRITER

The *Royal Electric Tape-Typewriter* automatically records, reads, and reproduces at high speed a six-code tape. In a typical fill-in letter operation, this typewriter enables a single typist to produce at least 150 personalized letters and envelopes per day. Simple push-button panel controls tape operations. A typist needs no special training to become a tape typist. Operated on an electro-pneumatic principle, the new *Royal* product is a quiet and highly-simplified tape typewriting unit. For further information, write to: *Royal McBee Corporation, 2 Park Ave., New York, N. Y.*

EMBROIDERED ALTAR LINENS

Mary Moore's exquisite, imported hand-embroidered altar linens appeal to the most discriminating taste. These linens are hand embroidered, and made to your specifications. Free samples available upon request. Write to importer: *Mary Moore, Box 394R, Davenport, Iowa.*

READING EASEL

Handy for desk or lap use, *Endolane Reading Easel* adjusts to three reading angles. Movable transparent pageholders free hands for writing, typing, etc. Made of tempered masonite, with piano type metal hinges, the *Endolane* folds flat. Felts protect desk surfaces. Write to: *Endolane Enterprises, Dept. C, Antioch, Illinois.*

AUTOMATIC CHALK PENCIL

End messy chalk dust on your hands and clothes by using the new *Hand-Gienic* automatic pencil. At a push of a button chalk ejects, or retracts. Hand never touches chalk during use. *Hand-Gienic* holds any standard chalk as short as $\frac{1}{4}$ inches, and prevents breakage, allowing the comfortable use of 95% of the chalk length. Constructed of sturdy metal, a 1-year written guarantee is included. Write to: *Hand-Gienic, Dept. 58, 161 W. 23rd St., New York 11, N. Y.*

EDUCATIONAL RECORDINGS

Strengthen your teaching with educational recordings. Educational leaders speak to you on subjects such as, *Preparing Better Classroom Tests, Developing Good Classroom Discipline, Teacher Pupil Planning Techniques*, and many varied educational topics. Each $33\frac{1}{3}$ RPM long-playing, non-breakable record has two 18-20 minute discussions. Thirty-six records are available. Write for free brochure to: *Educational Recordings Services, 5922 Abernathy Drive, Los Angeles 45, Calif.*

CAMPUS CHEFS

Your student Food Service can be as simple as . . . A-B-C. Without cost or obligation, if you would like to discuss your *Food Service Program*, write to: *Campus Chefs, Inc., 125 Broad St., Elizabeth, N. J.*

TAPE RECORDERS

Nationally advertised brands of tape recorder, tapes, and accessories at unusual values are available from *Dressner*. *Meritape*, the low cost, high quality recording tape is available in boxes or cans. Send for free catalog to: *Dressner, 69-02 J, 174th St., Flushing 65, N. Y.*

THE Catholic University of America



Law Review

THE LAW REVIEW OF THE CATHOLIC UNIVERSITY OF AMERICA is a comparatively new publication, voicing the School of Natural Law Jurisprudence in America; scientifically and systematically appraising and evaluating current trends in the legal ordering of the United States.

The LAW REVIEW includes leading articles, timely comments and case notes by lawyers, staff and student body of the Law School.

Copies of Volumes I, II, III, IV and V are still available
Current subscription to Volume VI, consisting of three issues, \$4.00

Address all inquiries to:

**The Catholic University of America
LAW REVIEW**

620 Michigan Ave., N.E.

Washington 17, D. C.

EDUCATIONAL RECORDINGS

Strengthen your teaching with these records. The best educational leaders speak to you on the following subjects:

- No. 100X.....Part I The First Essential in Reading Improvement
Part II Providing for Individual Differences in Reading Ability
- No. 105X.....Developing Good Classroom Discipline
- No. 106X.....The Use of Group Dynamics in Classroom Teaching
- No. 108X.....Guidance in Modern Schools
- No. 117X.....The Place of Arithmetic in the Curriculum
- No. 134X.....Characteristics of a Good Teacher

Each record has two 18-20 minute discussions— $33\frac{1}{3}$ speed—long playing—non-breakable.

Attractive free pocket albums with order of five or more records. Each 36-40 minute record \$6.90 plus 18¢ postage. Federal tax added for individuals and non-public schools.

Thirty-six records are available — write for free brochure.

EDUCATIONAL RECORDINGS SERVICES

5922 Abernathy Drive

Los Angeles 45, California

*Here Comes
St. Nicholas*



with Christmas Gift Subscriptions to

The Catholic Educational Review

What Easier-to-Give and More Valued

GIFT

To Your Teacher Friends

Than a Subscription to

The Catholic Educational Review

Make Out Your List and Mail With Your Remittance Today

An Appropriate Gift Card Will Be Sent Out As Directed

RATES PER YEAR: U.S.A., Canada, and Foreign \$5.00

THE CATHOLIC EDUCATIONAL REVIEW

THE CATHOLIC UNIVERSITY OF AMERICA

WASHINGTON 17, D. C.



AT
THIS
SEASON
WE PAUSE
TO EXPRESS
APPRECIATION
TO THE NUMEROUS
SUBSCRIBERS AND
ADVERTISERS WHOSE
CONFIDENCE IN US HAS
MADE THE REVIEW POSSIBLE

SO

WE

WISH

YOU A MERRY CHRISTMAS
AND A BRIGHT NEW YEAR



Sincerely,
THE CATHOLIC EDUCATIONAL REVIEW